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ABSTRACT

The articles in this collection deal with various methods of global education--education to prepare students to function as understanding and informed citizens of the world. Topics discussed in the 26 articles include: (1) the necessity of global education; (2) global education in the elementary school language arts curriculum; (3) science fiction and global education; (4) student exchange programs as a means of promoting cultural awareness; (5) global education emphasizing Russia; (6) creating a global education curriculum; (7) using an international fair to bring other cultures into the classroom; (8) self-consciousness and planetary consciousness; (9) the World Court; (10) the inspirational, educational values of international arts festivals; (11) lessons to be learned from the internment in the United States of Japanese-Americans during World War II; (12) foreign language study; (13) the expansion of the National Council of Teachers of English to a worldwide organization; and (14) creating global awareness through genealogy education. (FL)

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GLOBAL EDUCATION

Volume VIII, Number 2
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FOCUS: TEACHING ENGLISH LANGUAGE ARTS

Volume VIII Winter 1982 Number 2

GLOBAL EDUCATION

Guest Editor: June Berkley

Contents

Introduction Page

Global Awareness: The Inevitable Education
by June Langford Berkley 1

Global Education: From Where to Why
by Jonathan Swift 3

Globe and Robe: The World As Campus
by Stanley P. Wronski 14

On the Metamorphosis of the National Council of Teachers of English
by Alan Purvis 17

Global Perspective and Elementary Language Arts Instruction
by David Hultgren 19

Global Education: An Elementary Concern
by Linda S. Hewitt 27

Reading Writing In Ireland
by Patricia O. Tierney 29

Access: Awareness of Culture For Children Through Exchange Student Sharing
by Cornelius Lee Grove 33

Global Awareness Through Genealogy Education
by Alan A. Kay 40

Global Dialogue: A Peculiar Language
by Virginia F. Frazier 44

Detente in the Classroom: Global Education Emphasizing Russia
by Peter T. Markovich, Jr. 47

Using EXODUS and GIANTS IN THE EARTH as Points of Departure
by Jean Sunde Peterson 51

Science Fiction and Global Education
by T.J. Azar 54

The Term Paper: A Global View of Investigation Through "Meeting of Minds"
by Virginia McCormick 56

Global Curricula: A Modest Proposal
by Rita Sellers-Hoffman 60

Carl Sagan: Scientist in the English Department
by Suzanne Free 64

The International Fair: Bringing Other Cultures Into the Classroom
by William Hemminger 71

Self-Consciousness and Planetary Consciousness
by Beverly Woodward 74

Ferners and Friends: Linking Southeastern Ohio to the Rest of the World
by Mary Anne Flournoy 78

Studying the World Court as an InterFuture Scholar
by Teel D. Haas 83

Inspirational, Educational Value of International Arts Festivals
by Alfred Weiss 85

The Japanese American Internment: A Lesson to be Learned
by Diane Narasaki 87

Foreign Language Study: A Personal Glimpse of a Second Reality
by Maureen Weissenreider 93

Conversational Spanish: A Step Towards Global Communication
by Wanda J. McDaniel and John McLaughlin 96

Not Without Hope
by John Moss 99

Effective Courses on Nonviolent Alternatives
by Gene Sharp 102

INTRODUCTION

Global Consciousness: The Inevitable Education

by
June Langford Berkley
Guest Editor

When I was four and had lived a very long time without the curse/benefit of television or radio, I climbed up the back of my father's chair and peered over his shoulder into a secret pigeon hole of his hand-made walnut desk and discovered a packet of letters. Each envelope was covered with "funny" marks and strange red stamps, which, my father finally explained in gruff terms I didn't yet understand, were Japanese. His younger brother had gone to Japan in the 30's, an export of American technology, to teach them how to make steel, which--my father explained in still more cryptic tones--they then shot back at us, at my mother's brothers in the Philippines.

This was my first conscious encounter with a world of "them" and "us"--with some sense of time and space, continents and oceans, and with more difficult words like "foreigner" and "war."

This spring my father closed up that hand-made desk and with my sons' father shaped the remainder of the walnut boards--untouched these forty years in the loft of an Appalachian barn--into a new desk for my older son; and CITIBANK shipped it to Tokyo, with his glass and brass tables and his queen-size water bed, where it looks out over central Roppongi and an Oriental garden. There, in one of the pigeon holes rests a packet of slender blue aerograms postmarked "Athens, Ohio"--news that his brother just bought a new Suzuki and the no-nukes march went well.

In between those desks and those letters and those men lies and spins a time of such rapid change that the grandfather, who, when I first saw the Japanese stamps, had been no farther west than Detroit, can scarcely comprehend the speed with which his grandson moves from Bangkok to Manila to Hong Kong. And the grandson, my son, who shares his birthday dinner with friends from four continents, can hardly understand the anguish that preceeded his great-aunts' final loving acceptance--in 1949--of a daughter-in-law from Okinawa, or even my own awe and apprehension when I stood in 1957 for the first time in a Tokyo airport, a teen-age mother--exhilirated at the end of my first plane ride, holding him, a two-year-old in my arms, remembering the hills and the desk and the stamps, saying, "We have crossed the ocean. We have come to a new land. Before we go back, we'll climb in those mountains." Then his father appeared, his long German legs folded into a Navy jeep; and with a young Finnish driver, we rode south and I saw how my son kept his eyes all the while toward Fuji.

So Planet Earth unfolds, drawing us in--together.

Not all of us will cross the barriers of time and space--in body or in spirit; but more and more of us will have some feeling, some thought, that this is one world and some sense that the mosaic of people that colors this globe in shifting patterns of hope can learn to live together, not only in peace but in growing prosperity and love.

Somewhere between the conglomerates of business and industry, the scientists and the sociologists, the anthropologists and the historians, the psychologists and the politicians must live those who think and speak and write about all the rest, interpreting, synthesizing and questioning the movement of forces that propel us toward the twenty-first century. In those of us who teach must lie some hope that we ourselves can grasp the understanding that the world is a complex, singular global system and that individuals are participants in the world system, and ultimately that we can lead students toward that understanding--and not toward extinction.

The collection of essays that followswas assembled with that goal in mind, with the notion that shared concerns, explorations, discoveries, and convictions could lead us a little closer to the cultivation in our schools of that view of the universe evoked by Archibald MacLeish in a NEW YORK TIMES essay, December 25, 1968, the year we saw the first photographs of our planet taken from outer space:

> To see the earth as it truly is, small and blue and beautiful in that eternal silence where it floats, is to see ourselves as riders on the earth together, brothers on that bright liveliness in the eternal cold--brothers who know now that they are truly brothers.

Ohio University
Athens, Ohio

Global Education: From Where to Why

by
Jonathan Swift

Very little in education has spontaneous genesis. In fact, if there is one characteristic built into social institutions it is probably cyclicism. A rolling stone does gather somethin*g*......even if it's only polishing and experience. And so, when we sit down in the quiet of our gray studies to look at this thing called "global education," we begin to see a thread, a series of conneccions. It brings to mind yesterday's terms--international studies, peace education, human relations, ethnic studies roots, interdependence, humanities multi-cultural studies, world literature and, probably, many others. Does this mean, then, that "global education" is simply a catch-all term for the latest fad or focus? No, it does not. It is rather the Persian rug which so ingeniously, creatively, meaningfully brings together those long strands of beautifully colored wool each of which has its own integrity before conjoining with the other strands to form this new product. This new design whose very effect depends on the worth of those separate strands maintaining their individual integrity yet pulling together. The Persian rug meets a new need. Its effectiveness depends on how well its components come together harmoniously to meet this need. So it is with global education.

In global education, we have an approach which includes two distinct levels of awareness and two areas of study. Awareness of need is on the primary level: One must change any parochical or chauvinistic attitudes so that the individual is aware that no matter what happens on the other side of the globe it has far reaching effects which will touch us in Zanesville, Ohio, because we humans are interdependent in almost every area of our lives and it is therefore, strategically vital for us to know the values, aspirations and capabilities of our global competitors for limited planetary resources as well as to know our responsibilities to our neighbors, local and global. The second level of awareness is of a distinct body of information and skills. I cannot know about the world by intuition alone. I must study to acquire necessary information. This, then, leads us to the areas of study. The first of these--closely related to the second--deals with global concerns and issues (hunger, population, energy, terrorism, human rights, etc.). The second of these deals primarily with the cultures of the peoples of the world. This includes their languages and literatures, their arts and crafts, their history, geography and politics, and their technology or need of it.

As English teachers, our main area is culture. That is not to say we cannot or should not deal with technology and politics. But by virtue of our skills and knowledge, we are facilitators of cultural communication. Our global approach is cultural, or should I say, multi-cultural. It is our heritage and our destiny.

American society was born in mono-culturalism and segregation. Those settlers who, in flight from Western Europe, founded their colonies, fully intended to maintain these conditions but, by 1642, recognized sufficiently the necessity of education to pass, in Massachusetts, the nation's first compulsary education act. As the colonies became these United States, however, the diversity of the population greatly increased and brought about various changes. This was particularly true in education since the growing emergence of the "lower" classes in such a democracy brought with it new awareness, new needs--indeed, new demands.

> The attitudes of Americans toward foreign immigration in the first three quarters of the nineteenth century may correctly be described as ambiguous. On the one hand, immigrants were much desired to swell the population and importance of the states and territories... On the other hand, the arrival in an overwhelmingly Protestant society of large numbers of poverty-stricken Irish Catholics who settled in groups in the slums of eastern cities activated dormant fears of 'Popery" and Rome. (Gordon, pp. 91-2)

This unsettled feeling of which so many Americans complained was only to increase. What, at first, was difference of religious views became class, national, ethnic, and cultural differences as the United States moved inexorably forward to a twentieth century multi-cultural society. Class, culture, and American education became well-nigh inseparable. Everything in the schools' developing nineteenth century curriculum emphasized a literary standard which was a vestige of Matthew Arnold's larger doctrine of culture.

Public education--beyond mere literacy--was based on preparation for the university where a student would reach those socio-cultural goals of humane cultivation with a good sprinkling of religious indoctrination. Certainly the "Great Books"--the classics--were a vital part of this accepted regime and their very title litterae humaniores suggested that anything other than they would have to be considered less human. It is this attitude that led Harry Levin to refer to them as "the archaic masks of gentlemanly caste." (Levin, p. 355)

Thus, in the face of increasing ethnic and linguistic diversity, various literatures and their hotly debated values as well as the practical arts of language became an insolvable multi-cultural problem in the high school English curriculum.

What now is meant by "multicultural?"

The term "multicultural education" has a wide range of meanings relating to the cultural, racial, religious and socio-economic interfaces within the school and community. To avoid giving the impression that there can be within the education system a separate strand identified in the same way as science education, mathematics education, or social science education, perhaps the term "education for multi-cultural society" would seem more appropriate. For the purposes of English/Language Arts, however, we concur with the aims articulated in the as yet unpublished report of the multicultural Commission of the International Seminar on the Teaching of English in the 80's, held in Sydney, Australia, August, 1980:

1. To develop students' proficiency in the English language for whatever purposes may be appropriate.

2. To develop and foster in students an appreciation of the multicultural nature of their society.

3. To help students clarify their self-image through language, literature, and other forms of communication as universal reflections of the goals and values of particular cultures.

4. To help students appreciate the value of the part played by component groups, both theirs and others, in the mosaic of their national and international lives.

The social or ethical change of education has always been carried by literature from the beginnings of our recorded civilizations. Recall Plato's argument in THE REPUBLIC: In order to discuss the good life, we have to discuss the good society--but in order to discuss the good society we have to discuss the kind of education that will bring it about and maintain it; thus, there is no image of the good life that does not necessitate a set of educational objectives.

By World War I, the time of a multicultural society had clearly arrived but Anglo-Saxon cultural "imperialism" as yet prevented its reflection in the English classroom. But a stirring of discontent began about this time. At first the sense of a social "mosaic" rather than a "melting pot" was a cultural argument rather than an educational one. Writing in an ATLANTIC MONTHLY of 1916, Randolph Bourne argued for a new type of nation in which the various national groups would preserve their separate identities and cultures uniting as a "world federation in miniature." Here would be a nation where many minorities could live harmoniously maintaining their integrity yet contributing to a model whole where they could become part of a cultural mosaic.

By 1924, we begin to see not only an additional quest for internationalism, for peace, for other cultures, but an awakening of language consciousness. Certainly, English had been the language of the classroom. Countless educators had applauded the "correct" use of the language. For the first time, however, came with the political sense of multiculturalism an awareness of a culture's right to its own dialect or speech. Horace Kallen write about a dream in which America would become a "democracy of Nationalities" where there would be a multiplicity of values within a pluralistic society. He coined the term "cultural pluralism" to describe how the diverse elements of these cultures would combine to produce another, more harmonious one:

> The common language of the commonwealth, the language of its great tradition, would be English, but each nationality would have for its emotional and involuntary life its own peculiar dialect or speech, its own individual and inevitable esthetic and intellectual forms. The political and economic life of the commonwealth is a single unit and serves as the foundation and background for the realization of the distinctive individuality of each nation that composes it and of the pooling of these in a harmony above them all. Thus "American civilization" may come to mean the perfection

> of the cooperative harmonies of "European civilization"--the waste, the squalor and the distress of Europe being eliminated--a multiplicity in a unity, an orchestration of mankind. (Kallen, p. 124)

By this time Educators have seen an increase in awareness of the scope and necessity of a fuller American literature; they have watched the growth of an awareness of global interdependence with the suggestion of cultural pluralism in our own country, and they have seen plans for the teaching of composition which will use examination and evaluation of social issues as content for writing.

Within only a few years, then, the time becomes ripe for peace education, human relations and world citizenship in the English classroom. William Carr, in proselytizing for "world citizenship" organizes and enumerates the kinds of beneficial effect the discussion of a work of literature should have.

> 1. It should relate examples of the settlement of disputes by peaceful methods and the disadvantages of the use of force.
>
> 2. It should give a true picture of war and its results.
>
> 3. It should present examples of the evil results of narrow-mindedness and prejudice and the good results of a tolerant attitude of mind.
>
> 4. It should give a sympathetic and accurate picture of the life and problems of other nations. (Carr, p. 186)

The earliest educational agency pursuing a global intercultural interest in selected schools was the 1937 Committee for Intercultural Education led by Rachel Davis DuBois who had previously published articles on developing sympathetic attitudes toward various peoples and also on interracial education. It was not, however, till 1939 that a formal Bureau was created. It began its work under the direction of the progressivist William H. Kilpatrick and Stewart G. Cole (Cole and Cole, p. 223). In his book, Cole claimed that four social forces were contributing to the formation of a philosophy and program of intercultural education in the country at that time. They were:

> 1. The increased knowledge that the social scientists have provided as to how racial and cultural group membership influences the thought, motivation, and behavior of persons;
>
> 2. The rising sensitivity of democratic citizens to the dangers of unrestrained prejudice, discrimination, and segregation;
>
> 3. The growth in educational theory to include the principles of depth psychology and inter-group dynamics, leading to an improved approach to the teaching of subject matter and classroom management; and
>
> 4. The revolutionary world situation in which the agents of democracy and totalitarianism struggle for supremacy, profoundly testing the qualities of citizenship essential to the establishment of democratic human relations in this country as well as elsewhere on earth. (Ibid., p. 219)

There was a great deal of talk about these progressive ideas, many of them voiced eloquently by Louise Rosenblatt who, seeing clearly the power of literature in contemporary society, wrote:

> The vicarious participation in different ways of life may have a...broadly social liberating influence...(This) can help the youth to realize that our American society is only one of a great variety of possible social structures. When this insight has been attained, the individual is able to look at the society around him more rationally. He is better able to evaluate it, to judge what elements should be perpetuated and what elements should be modified or rejected. (Rosenblatt, p. 221)

The study of world literature across the country was by 1937, a *fait accompli*. A referendum on the English Committee of the North Central Association of Colleges and Secondary Schools Recommendation on World Literature Study showed an affirmative vote of nine hundred and fifty-four of the one thousand sixty-five teachers who participated in the referendum (Barnes, J., p. 734). Elsewhere, about this same time, other courses, other units were springing up: a landmark unit on the community--roots, diversity, relationships, and aspirations--was born in Santa Barbara, California; a Seattle, Washington, high school offered a course in folk literature from various national sources obtained through immigrant story-tellers; and ninth graders in Gary, Indiana, class gathered and translated with the help of their parents poetry of fourteen nationalities. (Broening, p. 243)

Nor was the *language* of American youth of the time ignored. Writing in the ENGLISH JOURNAL, Walter Barnes stated:

> 'In service of youth' we should, as teachers of the mother-tongue, focus our teaching upon language as a social phenomenon, language as group conduct, language as a means to 'doing things', as a running accompaniment to other activities, upon the psychological rather than the linguistic, the sociological rather than the logical, aspects of language. (Barnes, W., p. 289)

The way was being paved for psycholinguistics which was to become a factor in multi-cultural education for the English classroom.

While World War II might have brought a heightened awareness of much that had global import, the 1942 N.C.T.E. pamphlet TEACHING ENGLISH IN WARTIME is one of the more contrived pieces of literature of the time that I have seen. Perhaps the aim was a good one because it did try--in reaching out to English teachers nationally--to make them more sensitive to the values of other nations and the amalgamation and assimilation of immigrants in this country. The editor, Neal Cross, suggests:

> Disunity arises in the United States not only from the variety of national and racial groups in our midst but from the differences between people because of economic, social, and geographic divisions. During the last years this has become an ever more important problem. As in the previous case, our problem is to help students see all people as individuals rather than as members of groups. (Cross, p. 14)

A year later, the editors of ENGLISH FOR SOCIAL LIVING state:

> Language is the universal fabric that binds us together when racial, national, social, and economic barriers separate us.
> (Roberts, Kaulfers, and Kefauver, p. 3)

In exploring attitudes toward language in the multicultural society of the 40's, these same authors synthesized the aims of both N.C.T.E. and the 1941 Stanford Language Arts Investigation. They spoke of a "creative Americanism" which would develop an understanding and appreciation of American society as part of past and present world cultures and which would develop cultural integration and heightened global awareness in the future by effective communication in English classes. They traced the purposes of the investigations to identify and disseminate language arts programs which could provide insights for the future in order to meet the needs of a rapidly changing and more pluralistic conscious nation. Given the world of the 40's,

> It would be rather strange if so close and intimate a part of man's thought as his education in speech and language were to remain fixed while his industry and government underwent drastic world shifts and overturns. (Ibid., p. 27)

The year the war ended brought three articles on intercultural education to readers of the ENGLISH JOURNAL. One dealt with "fair play" and interracial concerns (Watts), another with underprivileged students in a New York community (Gallant), the third by Helen Hanlon and Stanley Dimond of the Detroit Public Schools discussed the racial minority problems which confront the English teacher and offered suggestions of projects to meet these problems (Hanlon and Dimond). No doubt, the well-publicized horrors of ethnic brutality perpetrated in Nazi Germany of the thirties and forties, the obvious racial inequities brought to light after the Detroit riots, and the formulation of human rights through the new United Nations Organization brought an environment which was ready for social, educational, and legislative change.

> During the past decade (1943-53) grass-roots programs to spread the leaven of good human relations have been initiated in Detroit, Miami, Chicago, Denver, Oakland, and Portland--to mention only a few key school systems. Literally thousands of teachers have become inspired with the intercultural ideal, and are seeking guidance and materials to improve their service to youth. Approximately fifty workshops in this field were offered by colleges and universities in the United States during the summer of 1953, in an endeavor to cope with the popular demand for guidance. (Cole and Cole p. 224)

1949 brought a series of reports in the ENGLISH JOURNAL from the N.C.T.E. Committee on Human Relations describing appropriate materials and units. This lasted for several years, sporadically, but by 1954 the category of "human relations" was no longer a "draw." During that year, however, Cole and Cole published a widely disseminated outline for intercultural education. It prescribed:

1. Study of physical anthropology that includes concepts such as race, creed, class, and sex;

2. Study of cultural anthropology;

3. Study and correcting of authoritarian and ethnocentric assumptions in American culture that breed prejudice, divisiveness, and kindred diseases, and

4. Development of respect for the individual and intergroup understanding. (Ibid., pp. 219-22)

Unfortunately, this book was like a "voice crying out in the wilderness." Minority awareness, interculturalism, cultural pluralism had all but faded. Even the 1956 report of the N.C.T.E. Commission on the English Curriculum seemed to be written by voices from the past. Purporting to meet the needs of youth, the report concentrated not on all the language arts but on Literature. It studiously enumerated general and individual needs and specifically referred to relations with those of "all ages, races, nationalities, and creeds," as well as such topics as fair play, individual differences in reading and age, "broadened thinking" (whatever that is), pleasure, moral values, and emotions. There is, however, a conspicuous absence of any treatment of our pluralistic society in multicultural or multiethnic terms. One has to assume, then, that in the mid-fifties N.C.T.E. did not consider this a concern of English teachers--unless one entire, developed unit on "Back-Country America" would be deemed a response to multicultural America. We should add to this response three pages devoted to the traditional teaching of world literary classics. (Commission, pp. 125-30)

During the remainder of this decade, institutional support for intercultural education and its by-products waned. The most significant catalysts to the later rejuvenation and reshaping of the concept were the 1954 "Brown vs. Topeka Board of Education" United States Supreme Court decision, the civil rights demonstrations and social consciousness raising by Blacks, and the Civil Rights Legislation of the sixties.

Popular magazines, newspapers and television of the time began to explore the depth and complexity of American racism. The wholly unexpected successes of the Blacks in the South led to a rise of white ethnicity that, too, was unforseen. The millions of Americans who identified with some ethnic or cultural group began to become aware of other inequities. Black Power, Polish Power, Italian Power, and other ethnic "powers" became not only popular slogans but, indeed, methods of operation. Educational institutions were brought to the brink of chaos--demonstrations in high schools and colleges were almost commonplace. The cry went out for the study of ethnicity. Many believed, as Laurence Cremin, that education was the means of change, that:

> one literally cannot understand American history apart from it, so often have Americans expressed their political aspirations in educational terms. Education has been, par excellence, America's instrument of social progress and reform... (Cremin, p. 113)

As a result, we began to see the re-birth of electives, the disappearance of Anglo-dominated literature anthologies,

> more attention...given to the cultural characteristics, value systems, the impact of socio-political problems and the status of different ethnic groups in American society in both historical and contemporary perspective.
>
> ...The curriculum focus should be on process skill development, concept mastery, applicability of comparative analyses, and interdisciplinary, multi-ethnic examinations and socio-political events, problems, issues and situations. (Baptiste and Baptiste, p. 24)

The English classroom was one of the arenas for revolutionary battle. This came as no surprise. We have already seen that literature and language bore the burden of "culture" and that this culture was clearly Western European, in fact Anglo-dominated. We have seen that playwright Israel Zangwell's "Melting Pot" was a myth, that assimilation was a cruel hoax, that prejudice against immigrants and racial minorities had not only been condoned but indirectly fostered in the "new" Americans. Small wonder, then, that we should be called to expiation. Literature conveyed ideas, and the manipulation of ideas meant power. Dwight Burton mildly acknowledged this when he wrote:

> The novel, for example, has been a powerful shaper and inciter of public opinion on social issues and conditions...In contemporary American literature, social themes, particularly involving race relations continue to be explored vigorously. Teachers have realized...that literature...can aid in improving human relations and developing a rational approach to social problems. (Burton, p. 78-9)

Besides this, new autobiographies, new heroes, new Thermopylaes brought insight and pride in youth's diverse racial/ethnic backgrounds. Emphasis on intercultural and human relations re-emerged. Socio-linguists began to tell the public that language perception and delivery were culture bound and that teachers in the English classroom needed to be more sensitive to this:

> Although sociolinguistics is a relatively new area of study, and its research techniques and concepts still in the developmental stage, the significance of its findings to education is already enormous, for sociolinguistic conflict in the classroom is one of the most potent sources of problems in cross-cultural communications between teachers and students. Many misunderstandings arise over the intent of messages when these are sent and received in different dialects or languages. And institutional depreciation of students' speech patterns both prevents an adequate evaluation of their verbal ability and helps alienate them from the teacher and the goals of education...Spanish detention and whippings for speaking Navajo still haunt many schools, serving as a reminder of the traditional attitude of the dominant Anglo majority toward the education of minority groups. (Abrahams and Troike, pp. 141-2)

Researchers attempting to create English curricula which would respond to the needs of the time began to probe experimentally the effect of ethnic literature on children. One of the more fascinating studies was reported by Charles Dan Brisbin who checked the Galvanic Skin Response of children while they were reading ethnic literature. He found that when the youngsters were treated to positive role ethnic literature there was physiologically no emotional re-orientation indicated although there was a verbalized change (Brisbin). (Needless to say, this experiment proved neither that literature does NOT influence our attitudes nor that the interaction of literature and other class variables is not salutory.)

Editor Richard S. Alm of the ENGLISH JOURNAL, out in Hawaii during this time, chose not to jump on the ethnic bandwagon which was gathering momentum as it reached the seventies. In fact, it was not until 1973 that an article appeared on "Black English." In this, the author considered the myths about the speech patterns of Blacks and investigated both the literature and the arguments on "Black" English as opposed to "standard" English. Her report, culled from E.R.I.C. documents of that era demonstrated the amount of discussion the multi-ethnic revolution has engendered. The report was brief, objective, and most useful in bringing to the general English teaching field an annotated list of works which dealt with the concern of an individual's right and opportunity to use his/her own language pattern. The knotty and unresolved question was, of course, what should an English teacher do about non-standard English in a multicultural classroom? (Smith)

This article signaled an increase in multicultural awareness which had finally become nation-wide in the seventies. Books, media kits, curricula, teacher seminars proliferated. To his credit the new editor of the ENGLISH JOURNAL, Stephen N. Judy, published a series of articles on multiculturalism including such topics as "Mexican-American Short Fiction," "Chicano Folklore," "Trends in Modern American Indian Poetry," and "Toward a Grammar of Chicano English," the latter by Ricardo Garcia who, at the beginning of his article, makes an incisive point:

> If everyone could accept the premises that nobody speaks English exactly the same, and that nobody's dialect of English has a monopoly on linguistic precision, this essay would not be necessary. (Garcia, p. 34)

By the year of the Bicentennial, 1976, ENGLISH JOURNAL was publishing frequent articles on multicultural English teaching dealing with Blacks, Native-American, White Ethnic, African and other minorities. It has continued to publish these articles and other topics related to global/international studies. In our part of the twentieth century, philosophies have been enunciated, policies written, new anthologies collected, curricula changed, teachers trained and re-trained. Much has been accomplished but much remains behind. We have not eliminated the festering of prejudice, irrationality and brutality. But education, including what happens in the English classroom, is the most compelling force for change. We must now think of global/multicultural education in gestalt terms--abandoning the melting pot for the mosaic. In recent years, a growing hurdle to this type of Education is the extent to which we have become more departmentalized, (See Evelyn E. Robinson "Let's Stop Dissecting the Curriculum," ED. LEADERSHIP, April '80) fragmentized, divorced from what's happening in other departments. And yet secondary school is really too early for such student specialization. There is hardly a discipline today that is not so split that overview is difficult even within the particular discipline. We need more interdisciplinary cooperation to bring all those pieces together otherwise like Humpty Dumpty we will simply continue to sit amidst the fragments of our system. English teachers and social scientists need to struggle to examine the products of pure science and technology and their impact on society; scientists need to struggle to weigh the necessary awareness, support and values of the society in which they work. We are becoming, according to world food expert George Borgstrom, "specialists who, like the prairie dog, burrow deeper into the ground and are hiding in our individual holes, only occasionally getting up above the ground to scan the horizon and get a view of the surroundings." Probably, a key to these inter-relationships is the humanities where thinking and feeling people reflect their values in the struggle to integrate all these areas because they recognize that it is in direct proportion to our abilities to communicate, interact, and empathize that we grow as a society. And all these attempts to inter-relate are manifested locally, nationally, and globally.

These "thinking, feeling" people are all part of a pluralistic or multicultural society that is both global and national. As I have discussed, few countries are more representative of multi-culturalism than the United States. What we do in our school (curricula) relative to society has far reaching implications, then, for understanding and accepting present diverse cultures in our own country and in other parts of the world.

According to recent articles, the terms "global studies" or "global education" refer to this needed education which will prepare students for the future--locally, nationally and internationally. They imply the skills necessary to function as a contributing, perceptive, compassionate member of today and tomorrow's world. They imply a knowledge of the values, concerns, aspirations, and needs of our immediate neighbors as well as our global neighbors. To do this well, however, requires a knowledge of the past to understand the present and a knowledge and critical perception of the present to prepare for the alternatives of the future. The concept of interdependence must start in a personal awareness on the part of our students: it must start in the school when we "put the pieces together." If we argue for global education only within the social studies curriculum and we focus on political and economic conditions--surveys and percentages--we are doomed to failure. It is in this respect that the humanities and multi-cultural studies in literature, fine arts, music, the art of communication, and others--are indispensible tools for (teacher and student) to probe our human commonality. The slogan "Think globally, act locally" is most appropriate in education, for it is in local schools that we find those creative, enthusiastic, cooperative teachers who will have the courage to struggle in order to create something new as well as the courage to prepare their students to cope with an inescapable future of global interdependence.

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Globe and Robe: The World As Campus

by
Stanley P. Wronski

Consider the following vignette, based on an actual experience during a recent trip to the Soviet Union.

> It was a long, tiring walk to the seventh floor of the apartment building. The climb was made even more difficult by the unevenness of the steps, the steep angle of rise, and the fact that we wore our heaviest winter clothes. One does not venture into the Moscow environs lightly clad on a December 25th.
>
> Finally, we reached the studio apartment. A cordial, intense man of about 60 years warmly greeted each one of the dozen or so in our tourist group. We soon forgot the breathtaking climb, the snow, the cold. After all, it was a rare experience for a group of American teachers to have the opportunity to see a distinguished Russian artist at work in his home studio.
>
> First came the vodka, soon to be accompanied by generous portions of cheese and crackers. He was honored to have such a distinguished group of visitors, we were told by the attractive Russian guide as she continued her rapid translation of his effusive Russian welcome. Besides, he said through the translator, he realized that today was a "special holiday" for Americans.
>
> But wait. "Is that what he really said in Russian?" I wondered. I hastily pieced together my meager knowledge of the Slavic language, and I distinctly heard him say that he was honored to have us, particularly on this day of "Bozhee rozhdestvo" -- which translates literally as "God's birthday," or, more commonly, as Christmas.
>
> My first reaction was to experience that glow of satisfaction reserved only for those who, having studied a foreign language, smile inwardly when they successfully decode a foreigner's remarks. As that smile subsided, another one imperceptibly arose when I began to appreciate the rather nifty linguistic footwork of the young Russian translator.
>
> Of course, I thought to myself, why shouldn't she translate the birth of Christ into "a special holiday"? Consider the culture in which she was immersed for her entire lifetime. (She let it be known she was not a "believer.") She was thoroughly emancipated. And, as a highly competent member of an already highly elite group--tourist guides--she had both intrinsic and extrinsic motivation for cherishing the prevailing societal norms and values.

The culmination of our visit provided an equally reinforcing lesson in translation. As the artist neared the end of his comments on his various paintings and sketches, he delivered a touching and genuinely moving homily. He described himself as just a humble painter who tried to do the best he could "with the gifts that God has given me." I waited expectantly for the guide's translation. She paused a little longer than usual and then relayed, in expressive and careful prose, the translation: he was just a humble painter who tried to do the best he could "with the gifts with which I was born."

I smiled again.

This episode took place while I was leading a tour group during my third trip to the Soviet Union. I am sure that experiences of this type can be cited by numerous college faculty members who have been involved in foreign travel or study. The breadth of such experiences is further indicated by the fact that virtually every college and university has some office or program of international affairs which coordinates efforts by faculty members engaged in research, teaching, consulting, writing, or composing abroad. The world is indeed our campus.

As a social studies teacher, I have no difficulty in identifying ways in which the above episode can be used to illuminate key concepts or understandings. For example, the concept of culture is pivotal to an understanding of any social system or society. By definition, the social sciences are concerned with the interrelationships of persons and groups. They are also concerned with the norms and values that underlie human behavior. The scene in the Russian artist's studio illustrates the interplay of behavior and culture.

What are some of the wider implications of this episode for those of us who are concerned with global education? Teachers of foreign languages, for example, may cite it to support their legitimate complaints that we in the United States are a nation of illiterates so far as a second-language competence is concerned. They have ample support for their concerns in the report of the Presidential Commission on Foreign Languages and International Studies. Entitled STRENGTH THROUGH WISDOM, the report not only pleads for an enhanced foreign language effort at all grade levels, but also argues for a heightened global perspective to be infused into other parts of the total curriculum.

And this brings us to the role of the English teacher in global education. Starting with the usual caveat that what follows is not intended to be all-inclusive, let me suggest three levels at which most teachers of English can operate so as to introduce anywhere from a moderate to a substantial global input to their teaching.

At the simplest and most feasible level, teachers can increase the world-mindedness of their students by using illustrative sentences which incorporate references to the global condition. Most textbooks containing sentences illustrating proper word usage, grammar, punctuation, and the like are remarkably ethnocentric. A typical sentence illustrating agreement in numbers between subject and verb may read as follows: "The President and Secretary of State (have/has) been members of Congress." It could just as well read: "The Prime Minister and Foreign Minister (have/has) been members of Parliament." Lest this be viewed as an inconsequential type of change, it should be remembered that a similar approach has been used effectively by mathematics teachers to enhance their pupils' awareness of the metric system. Many of the "word problems" which called for the pupils to caluclate the distance in miles and miles per gallon in travelling from City A to City B are now worded in terms of kilometers and liters. Globally oriented illustrations encourage global awareness.

At a more complex level, the English teacher can widen students' horizons by having them read and analyze messages from the mass media in countries other than the United States. This may be an eye-opening and even jarring initiation for many American students. The periodical WORLD PRESS REVIEW is excellent for this purpose. An added bonus is the large number of incisive and frequently biting cartoons. Reading these alone is an exercise in changing perspectives. Bobby Burns would approve. A follow-up to the use of WORLD PRESS REVIEW could well be an in-depth study and critique of the new international information order proposed by the United Nations Educational, Scientific and Cultural Organization. Implied in this UNESCO proposal is the charge that the Western-dominated press is exerting a subtle cultural imperialism on the Third World countries. Does this charge have any merit?

An ultimate goal of the English or any other teacher is to have students gain insight into the human condition. There is no one royal road to this destination. All competent and conscientious teachers contribute to it. English teachers can make especially valuable contributions by enriching their students' conception of culture--that intangible social glue that connects members of the human species through their works of art, science, and the letters. But the concept of culture itself is changing. It is only within recent years that we have dimly perceived the outlines of what may be referred to as an emerging world culture. Some of the tangible manifestations of this culture are indicated in the lexicon of science, which contains words that have no special ethnic origin or centuries-old etymology--radar, laser, quasar, etc. Other intangible manifestations are contained in normative statements such as the Universal Declaration of Human Rights, which in secular form embodies many of the values and human aspirations contained in such sacred literature as the Bible, Koran, and Talmud. On the more cognitive level, we are also witnessing the emergence of a global epistemology whereby claims to knowledge in any part of the world are testable and verifiable by commonly agreed-upon criteria used by scholars in all other parts of the world. Knowledge has no national boundaries. It is global.

It has been said that John Marshall, first Chief Justice of the Supreme Court, entered the Revolutionary War as a Virginian, but came out as an American. Most students now in our classrooms very likely will be entering the twenty-first century as Americans, but their children will very likely emerge from that century as global citizens. All teachers, whether they view such growing global interdependence as inevitable or simply another manifestation of "globaloney," are obligated to modify their teaching to reflect their beliefs.

On the Metamorphosis of the National Council of Teachers of English

(An Undelivered NCTE Presidential Address by Alan Purvis)

When I began to think about a theme for 1979-1980 I had a number of vague concerns. Among them were the apparent disunion of the Council's various sections and conferences, the complaint of teachers that no one was addressing their particular concern, the arguments of members who regretted Council decisions and those that applauded them, and the sense that our members were unaware that the problems they found were found by teachers of Spanish in Chile, teachers of Finnish in Finland, and teachers of Thai in Thailand.

Since assuming the presidency of the Council, I have been fortunate to meet with many English teachers in this country, Canada, Australia, New Zealand, and England. But I have also met teachers of Finnish, Dutch, Spanish, German, Flemish, Indonesian, Ibo, Hungarian, Swedish, Thai, and Gaelic. In meeting with those colleagues, I have come to understand that they share our concerns. Among those concerns, one can hear a familiar litany: standardized tests, television, censorship, "back to the basics," non-standard dialects, immigrant students, writing, literature, oral language skills. I have also come to learn of some interesting research in the learning and teaching of language. From Russia comes a masterpiece of scholarship, THE TEACHING AND MASTERY OF LANGUAGE by A.K. Markova. From Finland comes a remarkable synthesis of theories of language and composition. From the Netherlands comes an excellent discussion of essay-grading. From Italy comes a new perspective on the teaching of writing. From Sweden comes one of the best research studies in the teaching of literature.

Truly, our concerns are not unique to the United States. There is no country that does not feel the impact of the media. There is no country that does not have at least one linguistic minority (India has twenty). Censorship knows no national boundaries, nor does criticism of the schools by colleges and industry. Linguistic purists exist in every language.

Further, some countries have explored certain areas of teaching and learning more than we have. Some European countries have successful bilingual programs. Others have been using television in the classroom for over a decade. New Zealand has one of the best reading programs in the world. Sweden has had a response-centered literature curriculum for ten years. The Netherlands has been a pioneer in reading research.

In Finland this summer, I was guest of NCTE's counterpart association, "Aidinkielen Opettajain biito." We had many discussions about common concerns--the curriculum, testing, television, writing, literature. But what struck me most was the translation of the Association's title. Not National Council of Teachers of Finnish, but National Council of Teachers of the Mother Tongue. Finland is a bilingual country (trilingual if one includes Lapp); there is a sizeable Swedish-speaking population. The teachers there have realized theirs is a common concern, aiding children to develop proficiency in using language, irrespective of what language it is.

This experience led me to think that NCTE's concern was not so much with English, which simply happens to be the language we speak, but with language and writing, and speaking, and literature, and reading, and drama, and culture, and listening. Some of us are concerned with native speakers; some with non-native speakers. We all, however, have a target, proficiency in the mastery of the language, which is our national language and I hope remains so. We share this aim with thousands, if not millions, around the world who know no words of English beyond "Coke" and "Xerox" (if indeed those words are English).

Yet so many of us consider that we are alone. So many think that what happens to us in Massachusetts, or Illinois, or Arizona is the only reality. To be sure, such thinking is natural and human. But as teachers of language and literature, surely one of our responsibilities is to the imagination. And surely we should be able to imagine the problems of a teachers of Farsi in Iran, of Setswana in Botswana, of Mandarian in Peking, of Portuguese in Brazil. They are us and we are they. Some of our challenges they share, some may be unique. We share, I think, the same goals and ambitions, many of which I stated a year ago.

I would hope that we could cease to remain a parochial council of teachers of the only language worth speaking. I would hope that we could share with and learn from our colleagues around the world. I would hope that this Council and its members could engage in a dialogue with its sibling organizations and fellow teachers around the world. We might begin by talking with foreign language teachers in our own country. We might continue by establishing a world-wide ERIC. We might continue by extending an affiliate or associate network. We might expand the International Assembly. We might, indeed, change our name, to the International Council of Teachers of Language Arts. Though the last may officially not occur, I hope all of us will consider the spirit of the challenge of the name and of the challenge that the shrinking globe presents.

Global Perspectives and Elementary Language Arts Instruction

by
David L. Hultgren

PERSONAL DEFINITION AND PRIORITIES

While there are many formal definitions of Global Education, to me Global Education means helping students to better understand:

- the people and cultures which make up our world;
- issues facing the planet; and
- how our own local areas are linked to the rest of the world.

A global approach to education places a high priority on the acquisition of a global perspective, i.e. seeing the world as a single entity with limited resources and made up of many interdependent systems. It is essentially a holistic view of the planet.

A second priority is on knowledge. There are certain things about the world that students in the United States need to know. Robert Hanvey describes this as "State of the Planet" awareness--information about people, conditions, and systems which affect all of our lives.*

There is also an attitudinal dimension--the development of an ecological ethic, a tolerance for ambiguity, and an acceptance and appreciation of different beliefs, attitudes, and ways of doing things. These are all essential for life today and in the future.

Finally, a global approach to education places a high priority on the development of critical thinking skills. With the explosion of knowledge in recent years, we cannot hope to teach kids all they need to know. But we can provide them with the skills so they can learn independently and thus make informed decisions and reasoned judgments as consumers, in deciding their own life styles, as voting citizens of the United States, and as members of the world community.

HOW IS THIS DIFFERENT?

Is this so different from what is currently being taught? Yes and no. While the term Global Education has become more popular in the last five years, many of the basic ideas are those which good teachers have included in their classrooms for years. Concern for the environment, cultural understanding, stereotypes in textbooks, and international social problems are not new themes.

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*("An Attainable Global Perspective," Global Perspectives in Education, Inc., 1976).

However, they have often been strictly the domain of elective secondary social studies courses. Thus most students were not exposed to them. This brings up a crucial way in which Global Education is new. All students need to receive instruction stressing cultural sensitivity, concerns facing the planet, and global linkages from lower elementary through high school.

Global Education is also new in that the need for teachers to address these concerns has become increasingly more urgent. The future will inevitably be more interdependent than the past. For better or worse, global interdependence is a basic fact of modern life and needs to be acknowledged in our classrooms.

Global Education is also new in that it requires that we teachers examine some of our basic assumptions about the world and its people to see what outdated baggage we may be carrying to the classroom. For instance, all but three of the fifty-four African nations have gained their independence within the last thirty years and most within the last twenty years. Have our own knowledge and attitudes toward this continent changed with the continent? A continent as large and diverse as Africa does not deserve stereotypic generalizations or simplistic analysis. Can we continue to focus on isolated "tribes" such as the Massai and the "Pygmies" or to use terminology such as "huts," "natives," and "Bushmen" which conjures up the Tarzan image of Africa? Such teachings, often based on benign neglect or ignorance of the changing conditions, needs, and viewpoints of these developing nations, are not only degrading to the people of these countries but are intellectually incorrect as well. Furthermore, in an age when over one-third of the United National General Assembly is made up of African countries, good political sense tells us we should better understand this area.

WHY BEGIN AT ELEMENTARY?

When thinking of introducing children to the world around them, it is important to begin at an early age. Educational researchers have shown us that children's basic attitudes are formed by the time they are ten years old. Once formed they are difficult to change. Therefore, if we truly believe that it is important to value the diversity of the earth's people, to understand and accept differences among people while recognizing our basic human similarities we had better start in the elementary grades.

One excellent early elementary book which beautifully presents this notion of similarities and differences is ONE LITTLE WORLD by Jane Belk Moncure. There are also several very good filmstrip series for early elementary use. Scholastic Filmstrips "Worldview" series (I and II) shows a comparative view of activities shared by people from many parts of the world. Learning Tree Filmstrips also has two excellent global filmstrips. "Children Everywhere" stimulates children to accept others by showing comparisons of styles of living in various cultures. Learning Tree's "Other People, Places, and Things" introduces young children to experiences in other countries and the concepts that they are part of things close by, such as family and school, and are also part of bigger things, such as State, Nation, and World. Additional resources can be found in several bibliographies. Our Global Education Project has published a bibliography entitled "Recommended Resources for Teaching with a Global Perspective in Elementary and Secondary Schools." The Michigan State University

Global Studies Center has a "Global Education Bibliography." Finally Social Studies School Services has put out a separate "Global Education Catalog" supplement. Many area studies centers have bibliographies of exemplary materials for teaching about particular countries or continents.

As educators we are inextricably involved in the formation of children's attitudes about their world. Those such as valuing diversity and respect for others are becoming increasingly important for living in our multi-cultural society. Since these attitudes are formed very early in life and since decent curriculum materials are becoming more readily available to assist in this task, we indeed should begin using a global approach in the elementary grades.

A WORD ON VALUES

By saying that it is important for students to develop understanding and appreciation of others, aren't we then teaching values? We certainly are. As educators we always have, and we always will. It is unavoidable. We do it every day in our classrooms through what we say, what we do, what we teach, and what we don't teach. We teach the values of organization over chaos, cooperation over conflict, respect for property (and hopefully people) over carelessness, punctuality over tardiness, and neat work over sloppy work. One of the basic purposes for the establishment of the U.S. public schools was to teach the values of democracy and patriotism, values which are still taught today. Whether we call it clarifying values, teaching values, teaching human relations, or good citizenship skills, we need to get beyond the notion that education can be value free.

We also need to be intellectually honest enough to recognize our own values. This is important because what we value obviously affects what and how we teach, especially at the elementary level where we have such broad curriculum responsibilities. It often helps to formalize our beliefs into Goal Statements, those "pie in the sky" long range targets we can aim at. These Goal statements can be content, process, and/or attitudinal in orientation. Classroom objectives and activities will generally contribute to the attainment of our goals. When asked why we are doing a certain activity in our classrooms, we have something to point to and say "These are the things that I believe are important," and explain how the activity contributes to the goals. People may agree or disagree with your goals, but at least they (and more importantly you) know what you're trying to accomplish in the long run.

One stimulating and important task that our Project staff and Core Teachers completed during the first year of our Global Education Project was to set Student Goals, utilizing a group goal setting process similar to the Phi Delta Kappa method. As goals should do, the resulting goal statements not only provided us with direction, but also answered several key questions. As global educators, what do we value? What is important for students to learn to live in today's modern world and in the future? In essence what does it mean to be a global educator?

STUDENT GOALS OF THE GLOBAL EDUCATION PROJECT

In selecting statements for the goal setting process, we relied heavily on an excellent source, INTERCOM, No. 84/85, published by Global Perspectives in Education, Inc., New York.

The following are goals which educators can continually reach for. It is the belief of this Project that addressing these goals should become part of an educator's teaching style, so that a global orientation becomes part of regular classroom activities. While the objectives of a global-oriented teaching unit will address some of these goals, a single unit must be viewed as part of the process of lifelong learning to better understand the world around us.

AWARENESS

1. Students gain awareness in seeing how they are linked to the world.

2. Students become aware that people around the world have different points of view, beliefs and attitudes, and these can be shared.

3. Students become aware that each person, and the groups to which people belong, are part of the world's social-cultural makeup.

KNOWLEDGE

4. Students gain basic knowledge about their world's geographic, social, political and economic makeup.

5. Students learn to acquire and process information related to world issues and world problems.

6. Students gain competence in acquiring information relating to the ever-changing nature of the world around them.

DECISIONS/JUDGMENTS/ACTION

7. Students gain competence in decision-making with a global perspective by learning to make their own lives a good example for others to follow.

8. Students take into consideration the interests of others, including future generations, when making a decision with global consequences.

9. Students consider global perspectives when making personal decisions regarding their life style.

MAJOR GLOBAL CONCEPTS

While there is some diversity, there is a good deal of consensus among global educators regarding concepts central to the development of a global perspective. Concepts for focus which "represent enduring significant phenomena in the world of the present and the future" are discussed in INTERCOM, No. 84/85, Global Perspectives in Education, Inc., New York, November 1976.

At least four major concepts appear continually: Conflict, Change, Interdependence, and Communication.

The notion of conflict and its counterpart cooperation are concepts with which elementary teachers must often deal. Why not formally deal with them as part of the class? Students may be very familiar with resorting to quarreling or violence to resolve conflict. The exhortation, "Quit fighting!" is hardly a lesson in conflict resolution. Students need to be aware of the causes of conflict resolution. Students need to be aware of the causes of conflict and methods of peacefully resolving conflict. Students may also be quite familiar with voting as a means of resolving conflict or making a decision. They are probably much less familiar with consensus decision making, discussing an issue and compromising until everyone can agree. What an excellent way to get kids to use their language skills to resolve a real life problem and learn an important life skill!

Someone has said we must, "Think globally, act locally." We can get very self righteous about the need to resolve global conflicts without resorting to war. While this is certainly a noble and practical goal toward which to work, we must also lay the groundwork for such a future in our own classrooms by seeing to it that our students develop the necessary skills to resolve conflict at a personal level. Such skills can have immediate and long term payoffs.

The concepts of Change and Interdependence have been discussed in several articles and teacher's guides. Therefore a brief word about each along with references will suffice here. Regarding the concept of change, children need to be aware that, just as they are growing and changing, our world is constantly changing. Our challenge as educators is to help students adapt to and participate in an ever changing world around them.

Since Interdependence is a basic fact of modern life, it is perhaps the most key concept in developing a global perspective. For better or worse, we are inextricably linked to the rest of the world, and our children need to be aware of these linkages.

Two organizations have produced good teaching resources about Change, Interdependence, and other global concepts. Contact the Center for Teaching International Relations (CTIR) at the University of Denver and Global Perspectives in Education, Inc., in New York for publication lists.

COMMUNICATION

Of these major global concepts, Communication is the area which is most obviously and directly related to Language Arts instruction. For example, it is important that elementary students realize that language is only one of various forms of communication, and that their own language is only one of many languages. Louise Rosenblatt elaborated on this and many other points as early as 1938 in her book LITERATURE AS EXPLORATION. Yet how often is this notion discussed with students? Unless it is, how can we hope to move beyond the ethnocentric attitude that English is the best language, the "right" language, and consequently that those people who do not speak English (or speak a different dialect of English) are somehow less intelligent or more inferior than we who "talk normal?"

I have found that elementary students are fascinated with other languages. While all of us may not be able to teach another language to our students, we can nevertheless raise the awareness of the existence and viability of other languages. Here is one simple activity to introduce this notion.

Using the theme Language as Communication, decide as a class what expressions you would like to know in another language (Good morning, how are you?, etc.). Then have each student write a letter to a particular country's embassy or information service to obtain the information. Since students love to receive mail, have them use their home addresses on their inquiries. As responses come in (and many will include more than just the information requested), each student can add his/her information to a wall chart in the classroom and point out the country on a world map or globe. This could lead to spinoff discussions or research on various related questions such as why certain languages are spoken in many different parts of the world.

Let's also not forget the value of penpals, combining writing skills with cross cultural understanding. There are many sources of free or inexpensive lists of names. UNICEF has a good list of such organizations available on request.

Nothing is a greater carrier of cultural values than literature. As teachers we have the responsibility to see that the literature we present represents global realities including the multi-cultural nature of our local, national, and global society. Through literature our students can vicariously experience other cultures. Through these experiences we can help students extract common human threads rather than focusing only on our cultural differences.

Role play and composition can be used in conjunction with cross cultural stories to expand on the lessons. For example, "What would it be like to live in Cairo?" In addition to being useful as part of a lesson, such activities often make good pre and post assessment techniques to help students see their growth from the beginning to the end of a unit of study.

The number of opportunities for using language arts activities to introduce children to the world is greatly increased through the use of multidisciplinary teaching units. I think this approach is especially valuable because students can begin to see how subject areas are interrelated. It is essentially a more holistic approach since all the skill areas are focused on a particular global theme.

Several good multi-disciplinary units have been developed by teachers involved in our Global Education Project and are available on request. Andrea Stader, a fourth grade teacher, has developed two excellent examples. "Oceans: Ecology, Resource, and Management" and "Living on Planet Spaceship Earth" combine communication skills, social studies, science, math, and art around important global themes. Another good source of multi-disciplinary teaching ideas is INTERCOM, No. 86 which is devoted to the topic of integrating language arts and social studies around global themes.

Integrating language arts and social studies is also very useful for building reading skills. While much has been written about teaching reading in the content areas, a good elementary global oriented teacher's guide is TEACHING READING IN THE SOCIAL STUDIES: A GLOBAL APPROACH FOR PRIMARY SCHOOLS, (CTIR, University of Denver, 1978).

We should recommend good multi-cultural books for our students to read, books which accurately and sensitively reflect lifestyles, values, and priorities of peoples in many parts of the world. UNICEF as well as various area studies centers have lists of recommended books for children about various countries. The African Studies Center at Michigan State University is an especially good source for recommended resources for teaching about countries in Africa. The Social Studies Development Center at Indiana University has developed a superior booklet RESOURCES FOR TEACHING ABOUT JAPAN. The China America People's Friendship Society in Chicago has many good recommendations for books for children and teaching resources about China. If we show our students that we believe that the rest of the world is important, they are more apt to consider it important enough to read about.

If your major concern is skill building in reading, SRA has come out with a reading kit entitled COUNTRIES AND CULTURES. While this may or may not fit your approach, the point I would like to make is that you can begin to globalize your curriculum in many different ways. What is important is to start now from wherever you are. The more you do, the more opportunities arise to expand on what you're doing.

I would be remiss if I did not mention the book I consider to be the best single, concise book designed not only for language arts instructors but for all elementary and middle school teachers. Leonard Kenworthy's HELPING BOYS AND GIRLS DISCOVER THE WORLD (United Nations Association of the United States-UNA/USA) uses a straight-forward question and answer format to carry a teacher from rationale, to teaching ideas for specific subject areas, to resources, to where to find help for globalizing your classroom. It is of superior quality, is very inexpensive, and draws upon the talents and expertise of an excellent group of educators.

A WORD ABOUT PROFESSIONAL DEVELOPMENT

I have said several times that we live in a rapidly changing world. New knowledge becomes available and world conditions change much faster than curriculum or textbooks change. Maintaining our own professional development is increasingly necessary for us to keep abreast of what is going on in the world around us and in the world of education. By doing so, we can fine tune our curriculum between major changes in curriculum content or models.

In-service programs or graduate courses dealing with global perspectives are becoming available to educators in many areas. I strongly urge elementary teachers to take advantage of these programs where they are available. In addition I would strongly urge elementary teachers to take a course in world geography if you haven't had one. While few elementary teachers have had training in geography, almost all are called upon to teach some geography. In addition by having at least some formal educational background about world areas, I think elementary teachers will feel more competent and therefore comfortable discussing other parts of the world or choosing examples from other parts of the world to support a particular point.

COMMUNITY RESOURCE PEOPLE

While I have suggested many resources, your own community is one of the best resources available. Tap into local people who are from another country or who have lived abroad for extended periods of time. Talk with them in advance. Familiarize them with your goals to make sure they won't simply reinforce the stereotypes which you are trying to eliminate. Then invite them to speak with your students. I have mentioned the importance of pointing out local links with the world. In addition to local multi-national industry, service organizations, and retailers selling goods from around the world, these resource people can provide important linkages in that they personalize a particular part of the world. If a community resource person survey process would be helpful, our Project can share a few ideas and sample survey sheets.

TAKING THE LEAD

I have heard the argument that one teacher can't do much to foster global understanding, that a school-wide or district-wide approach is necessary. While such an approach might be desirable, many of us would die if we held our breath waiting for that to happen. You as an individual teacher must take the lead. Small steps are fine. At least you're moving. Let others see the joy and excitement on the faces of your students as they begin to discover the world around them. Fellow educators, let us remember that the term educate comes from the Latin "e-ducare" meaning "to lead from." If we deserve that name educator, we owe it to ourselves, our students, our communities, nation, and world to take the lead. Yes, we have a lot of responsibilities. We are facilitators. We are counselors. But we are also educators, i.e. leaders. If we hope to survive as a human species, we educators must be willing to take the lead, to teach children what they need to know to survive individually and collectively in this interdependent world.

Global Education: An Elementary Concern

by
Linda S. Hewitt

I support a practical view of global education for the elementary classroom. Content, skills, and self-concept development are of primary concern to many elementary teachers. Therefore, global education must be added to the curriculum to enhance these goals. Time and money may not allow a radical change, yet some strides can be easily made. The first step is to become familiar with literature dealing with elementary global education. The following articles provide a rich source for such beginnings.

Elementary Program

Anderson, Charlotte J., and Anderson, Lee F., GLOBAL EDUCATION IN ELEMENTARY SCHOOLS: AN OVERVIEW, Social Education, 41:34-37, January, 1977.

The authors state global education is more than the study of foreign cultures and foreign policies. The student must reach a sense of global citizenship. The end result of an elementary global education is a student population which is able to make judgements, decisions, and exercise influence as members of a global society.

Clifford, Mary L., and Wheeler, Ronald, TOWARD A THEORY OF GLOBAL EDUCATION, The Social Studies 70:186-189, July/August, 1979.

This article reveals a relationship between the attribution theory and global education. Young children formulate opinions of themselves and of others. A lack of awareness of other cultures leads children to misunderstand the people of other nations. The role of the teacher is to select materials which will help students reach an openmindedness. The strategy for teaching global education is based on Shaver's three stages of attribution processing.

Cogan, John J., IMPLEMENTING GLOBAL EDUCATION IN THE ELEMENTARY SCHOOL: A CASE STUDY, Social Education, 42:503-505, October, 1978.

The article outlines the total school curriculum plan for global education at the Louisa May Alcott Elementary School in Chicago. A yearly theme is chosen by the school and the entire staff works together to support the idea. Past themes have been "Reading as a Means to Global Understanding," and "It's a Small, Small World." The seven steps for implementation are outlined. The implementation begins with the actual designs of the classroom activities.

Morris, Donald N., GLOBAL EDUCATION IN ELEMENTARY SCHOOLS: IMPLICATIONS FOR CURRICULUM AND INSTRUCTION, Social Education, 41:38-45, January, 1977.

The article states global education must begin at an early age. Judith Torney's research influenced the finding of the author. Global curriculum plans need to be open to change. The elementary student is able to understand the global links in everyday life. Teachers have the challenge of preparing materials for young children which will help to create a sincere understanding of the responsibility of being a global personality.

Torney, Judith V., and Morris, Donald N. GLOBAL DIMENSIONS IN U.S. EDUCATION: THE ELEMENTARY SCHOOL, New York Friends Group, Inc., New York, 1972, 52 pp.

The study revealed perspectives are shaped early in life, and global education needs to begin in elementary school to shape the attitudes of future citizens. There is evidence that from ages 7-14 years is the most important for development of an international perspective. The cognitive study of the world may lead students to have an anti-global world-view. The rest of the world may be seen as a strange place without attitude changes. Civic education in elementary school must begin with setting high values on the human diversities and freedoms of all people.

Global education may be part of the elementary curriculum. Clifford and Wheeler supported that open-minded teachers are needed for global education in order to help young students formulate positive opinions of themselves and others. Torney's research found that global education should begin at an early age when students are beginning to formulate attitudes and opinions about the world. The Louisa May Alcott Elementary School in Chicago offers a themes approach to implementing global education in the elementary curriculum, according to Cagan (1978). Take the time to begin your program. It could make all the difference in the world or on the planet.

Reading Writing in Ireland

by
Patricia O. Tierney

Who but the Irish would depose a king for insulting a poet, as they did the legendary Bress, a king in pre-Christian times?

Where but in Ireland are writers and artists exempt from paying taxes on their literary and artistic productions?

What other country has produced so many writers in proportion to its population in the past century?

What could the Irish be doing in their schools to nurture this love for words?

To find an answer to the last question, I visited Patrick O'Neill, a school master in Knockbridge, County Louth. Half of the children in Ireland still attend such rural schools, and the Knockbridge school is perhaps representative of the changes in Irish education over the past decade. When I last visited Mr. O'Neill in 1969, he taught in a one-room school house. Today he serves as principal, or school master, with seven teachers and 300 students in a modern, seven-room school. The brightly painted classrooms with moveable furniture and modern teaching aids are a sharp contrast to the stark one room school with coal stove and fixed rows of desks. Because of the population growth (one third of the population is under age 15; one half under 25), the one-room school, closed in 1969, has been reopened to house the eighth grade class.

The physical changes reflect both the population explosion and the progressive philosophy of education adopted in Ireland in the late sixties. The National schools (public schools) turned from rote learning, put away the cane and the rigid classroom decorum of the past, and introduced a child-centered curriculum. I wondered, of course, if the changes would mean a decline in traditional Irish skills in reading and writing.

Before I visited the new school, Mr. O'Neill gave me a copy of the current curriculum guidelines for grades one through eight, TEACHER'S HANDBOOK FOR THE PRIMARY SCHOOL CURRICULUM (1971), which incorporated the progressive philosophy of education. According to the Handbook, the two principal aims of primary education (grades one through eight) are:

1. To equip the child to live a full life as a child.
2. To equip the child for further education so that he may live a full life as an adult in society.

The child is recognized as a complex person with physical, intellectual and emotional needs, and with individual differences. Teachers are expected to provide a learning environment in which each child can grow to his fullest capacity. Individual and group activities, rather than whole class activities, are to be the primary modes of instruction. There is to be understanding before memorization, and an integration of the curriculum subjects, all of which should be informed by a religious and civic spirit. The Handbook lists the subjects which are taught in blocks of time:

1. Religion
2. Language arts in both English and Irish, including reading, writing, speaking and listening
3. Mathematics
4. Social and Environmental studies
5. Art, Crafts and Music
6. Physical Education

The Handbook recommends regular evaluation and further research as to the effectiveness of the new curriculum. Recommendations are given, too, for the design of the new schools, such as the one at Knockbridge, and for new textbooks to aid in implementing the new curriculum.

One of the unusual features of Irish education and of educational systems in many European countries, is the state support of religious education. Education is free through the secondary level. The government currently pays 10 pounds per pupil in the Primary schools, the salaries of teachers, and textbook fees for the disadvantaged. In addition, the parish pays two pounds per pupil, and most pupils pay for their own school books. Another unique feature is that children usually enter school at age four. In the infant's class there are many examples on the walls of single sentences and short paragraph compositions written by the four and five year-olds.

The many pre-reading and pre-writing activities recommended in the Handbook are also in evidence in the classrooms. The methods used are similar to those found in progressive schools in the United States and in other countries. According to Mr. O'Neill, in traditional Irish education, there was more emphasis on handwriting, spelling and mechanics. Essays were usually written on prescribed topics. But the purpose for writing in the new curriculum is to cultivate the child's desire to communicate. His writing is expected to develop from his own "direct observations, sensory experiences and growing imagination."

The activities in the classroom also show that the language arts are integrated. Pre-reading activities include pre-reading books, naming objects in pictures and in class, distinguishing between words verbally and visually, completing rhymes, puzzles and word games, story telling and dramatizing stories.

Pre-writing activities include drawing pictures, then writing a title or story about the picture, giving the morning news, telling stories and making up poems, and using sight vocabulary in writing.

Speaking and listening skills include child to child conversations, group discussions, book corner discussions (when children can read books on their own), understanding greetings and directions, being able to name other children and objects, giving the morning news, various auditory and visual discrimination games and exercises, learning poems and telling stories. Obviously these activities are inter-related and are designed to motivate the child to want to read and write.

Being particularly interested in the writing program I noted that infant school pupils start with titles, short sentences and paragraphs for their pictures (in both Irish and English), while pupils in grades three and four were able to write the class news and to write stories based on their own experiences. By grade five some notebooks contained vivid pieces of description and well-developed narratives of several pages with relatively few mechanical errors.

I asked Mr. O'Neill to comment on the children's reading and whether he noted a decline in skills such as we have experienced in the United States since the advent of TV. He said that a mobile library visited the school regularly and the children enthusiastically borrowed books which supplemented classroom texts. He felt that TV used "in the right way" helps to stimulate reading. He observed that if something appeared on TV, there was a rush to obtain books about the subject. He felt the mobile libraries were a great asset to the rural schools throughout Ireland, and he did not see a decline in the amount of reading.

I knew the Irish were great newspaper readers, and noted that the morning news seemed to be an important feature in the primary grades. He told me that there were four major papers in Ireland plus one or two local papers per county. He thought that many of the children kept up with the news through these papers.

I also asked whether the great Irish gift for story telling was dying. He thought that children in the rural areas were exposed to more of the traditional story telling, but he was not sure about the urban school children. In fact, the problems he later discussed in Irish education are related to urbanization. Traditional ways such as oral story telling are changing as Ireland becomes industrialized.

Ireland has been an agricultural country for centuries. DeValer, long-time leader of the Irish republic, had a vision of a pastoral Ireland of small villages, with most people living in the country, while some few entered the professions and the church. For the many who could not move upwards in law, medicine or the church, immigration was their only hope. In recent years, however, Ireland has entered the common market; the government provides many incentives to foreign investors; and many new industries have been developing in Ireland. This, combined with a rapidly growing population and free secondary education, has put new strains on the schools, especially, in Mr. O'Neill's view, on city schools and on the high schools.

Until as recently as ten years ago, only "the cream" went on to high school. Most secondary schools were college-preparatory institutions run by various religious orders. Now the secondary schools must contend with the masses of average pupils who are continuing their education beyond primary school. With the many new industries, there is also a need for vocational education. The National schools are expanding their programs in this area since private schools have not been oriented to technical training.

As for discipline, Mr. O'Neill has no problems with the children in his school even though classes are large. The community is small so he knows all of his students; he even taught the parents of some of them. There is still respect for the teacher--even with the cane locked away in the cupboard of the old school. But in the cities, some of the schools, according to Mr. O'Neill, are like "Spagetti Junction" with unruly pupils in need of remedial help in reading and mathematics.

In evaluating the effects of the new progressive education over the last ten years, Mr. O'Neill had some regrets about the passing of the old strictness, especially in religious education. But he admitted there is now a happier atmosphere in the classroom. Children do not fail a grade; instead they are given remedial work the next year but remain with their class.

There is less fervor, too, for Irish studies. Though there is pride in the ancient Celtic heritage, in the great art and poetry, and in the tales of heroic exploits, for this generation it is like studying Latin -- part of the culture, but not too relevant to the modern scene.

In the writing program, despite some complaints about a decline in penmanship and spelling, the content of the children's compositions is generally better than ten years ago. For Mr. O'Neill, it is the rural children, close as they are to the old traditions, who are Ireland's best hope for the next generation of writers.

Access: Awareness of Culture For Children Through Exchange Student Sharing[1]

by

Cornelius Lee Grove

Joao Gonçalves, 17, from Portugal, is attending high school in a rural district of Eastern Pennsylvania. His ten months in the U.S. are more than half gone now, and he's finally getting used to a lot of things that, at first, seemed strange or just plain wrong. For example, the teachers' habit of keeping the students under surveillance at virtually all times and of asking students for their personal opinions, even on exams. And the way his new "friends" give him a quick smile and a "How ya doin, Joe?" as they breeze by him in the hallway or cafeteria. The past several months have been an emotional, mental, and even physical strain, but Joao feels tempered by the challenge he's passing through. He recognizes already that he's becoming more self-confident, less prone to make snap judgements about people and events, and more genuinely concerned about world issues. He's beginning to think of Portuguese and American values as equally valid and workable approaches to human life. He's learned a great deal about the United States. He's learned even more about Portugal.

Caroline Martin, 29, is a tenured fifth grade teacher in the same school district. She's reckoned to be one of the outstanding elementary teachers by parents and administrators alike. Particularly well known is her eight-week unit on "People Around the World," which she presents each spring. In this unit, Ms. Martin stresses differences around the world in music, architecture, dress, traditional dances, food, children's literature, and so forth. This year, at a teachers' meeting where Joao was introduced, Ms. Martin asked him whether he was knowledgeable about Manueline architecture or the music known as fado, and whether he had brought any slides or records illustrating these art forms. When Joao said no, she thanked him and let the matter drop.

Joao Gonçalves is benefitting greatly from his year as a student in this American school district. Isn't there any way for Caroline Martin and her students to enjoy some benefits from his presence in their district?

How Exchange Students Grow

For decades, anecdotal evidence has supported the contention that an exchange experience usually has a lasting positive impact on the lives of participating students. In fact, professionals and volunteers who work with international exchange students typically hold that even in cases where the experience was a "failure" in one way or another, lasting benefits for the student are a likely result. Even before he returns to Portugal, Joao Gonçalves is growing and maturing in ways that will come as no surprise to people who have been closely associated with high school level exchange students.

Recently, research studies have begun to substantiate the convictions of the committed. Here I will note briefly the findings of one recently completed study, and some tentative findings of one study currently in progress.

In the mid 1970s, Cigdim Kagitcibasi studied the effects of a sojourn experience with homestay in the U.S. on Turkish students. Her study used a pretest-posttest control group design, was repeated for two years, and was completed by a follow-up. Kagitcibasi found that

> changes in important and early-learned attitudes can, in fact, be produced. In this study such changes were obtained in worldmindedness, authoritarianism, and religious ideology. The greater degree of worldmindedness and the decrease in authoritarianism and religious ideology are the most significant outcomes of cross-cultural contacts. The finding that authoritarian tendencies, presumably developed in early life, are modifiable by later experience contradicts the claim about the durability of the authoritarian personality. . . .[2]

Kagitcibasi also found that worldmindedness and internal control of reinforcement continued changing in the positive direction after her subjects returned to Turkey. She concluded that "an accepting, rewarding environment which . . . provides a challenge. . . appears to be highly conducive to the growth of competence, self-esteem, and belief in internal control."[3]

At AFS International, my department is carrying out an "Impact Study" to learn more about the effects of an exchange experience with homestay on high school youth. Although this study is far from complete, it is worth reporting some directions the findings seem to be taking. Here are some of the major personal changes reported by American young people following their year in Europe or Latin America:

- A realistic and objective understanding of the U.S.A.
- A feeling of identity with the total world community.
- Broadened, more serious, more adult attitudes, values, and interests.
- Desire for diversity in personal relationships, and a need to understand more about other peoples and places.
- An inclination to be more discriminating, more skeptical of stereotypes, less accepting of surface appearances.
- A capacity to resist peer pressure and to be less conformist and concerned with what others think.[4]

International people-to-people exchange is probably the most effective way to permanently instill global perspectives in individuals, especially if they are young. Student exchanges (of which there are a variety--see box) remove young people from their accustomed surroundings and routine, and bring them into sustained face-to-face interactions with people who are fundamentally different

MAJOR NON-PROFIT STUDENT EXCHANGE ORGANIZATIONS IN THE U.S.

- AFS International/Intercultural Programs, 313 East 43rd St., New York, NY 10017. (212) 661-4550
- The Experiment in International Living, 80 Kipling Rd., Brattleboro, VT 05301. (802) 257-7751
- People-to-People International, 2440 Pershing Rd., Suite G-30, Kansas City, MO 64108. (816) 421-6343
- Rotary International, Service Division, 1600 Ridge Ave., Evanston, IL 60201. (312) 328-0100
- Sister Cities International, 1625 Eye St., N.W., Suite 424-26, Washington, DC 20006. (202) 293-5504
- Youth For Understanding, 3501 Newark St., N.W., Washington, DC 20016. (202) 966-6808

from themselves. Exchanges introduce youth into situations where they are personally involved and intellectually challenged during virtually all of their waking moments over a period of weeks, if not months. Small wonder that the impact on their lives is so great, and so lasting.

How American Education Can Benefit

Caroline Martin missed a great opportunity, and probably doesn't even realize it. She thought of Joao as a bearer of information and materials, but not of Joao himself as a living resource. How can we account for her oversight? What are the possibilities, once that oversight is corrected?

I believe that many people, including not a few educators, have an incomplete working definition of "culture." Like Ms. Martin, their understanding of culture takes in what I would call "high culture" and "folk culture," but, for most practical purposes, excludes "deep culture." High and folk culture include the conscious, deliberate, and usually tangible productions of a people, such as their arts, crafts, music, dance, literature, foods, and so forth. While these surely are worthy topics for study, they fall short of providing an integrated, working understanding of the underlying attitudes, values, and norms that govern a people's daily social life. I would argue that such an understanding is a necessary component of the kind of global perspective that readers of this journal may be trying to foster in American youth. Thus, I believe that sharply increased emphasis needs to be given to the study of deep culture, which refers to the intangible and largely out-of-awareness patterns and assumptions that guide all routine behavior and social interaction in a given society.[5] Because of its nature, deep culture is more thoroughly understood through subjective experience than through objective, formal study. That's why international exchanges have such an impact on participants. And that's why Caroline Martin should have thought of Joao himself as a resource, not merely as the bearer of material resources or factual information.

Let me be clear about this. I have no quarrel with the common practice of bringing exchange students to appear before American classes (or community groups) to deliver a more or less formal presentation concerning their respective nations. I wish to point out, however, that such presentations rarely involve extended informal dialogue, virtually never are repeated (with the same exchange student appearing before the same group), and therefore provide little or no opportunity for the student to begin establishing a personal relationship with his or her listeners. Consequently, what those listeners can learn about the deeper aspects of the student's culture is limited in scope and depth, and what they can gain in terms of sensitivity to a culturally different person is at best superficial. Such presentations may be informative and interesting, but they are ill-suited for instilling the kinds of insights and awareness we have in mind when we speak of global perspectives.

The ACCESS Approach

ACCESS is an acronym for "Awareness of Culture for Children through Exchange Student Sharing." It refers to an uncomplicated approach for getting the most out of international exchange students whenever they are present in a school district. The principal objective of ACCESS is to encourage repeated, informal, and dialogic (involving genuine two-way communication) classroom contacts between exchange students and young American pupils. This is accomplished by pairing our exchange student with one elementary or junior high class, and by arranging for the student to visit that class repeatedly throughout the school year.

Ideally, the exchange student would visit his or her American pupils for one or two hours once every fortnight, though once a month would be sufficient. Clearly, the first visit or two should be centered around some sort of presentation by the exchange student, the content of which would have been decided in advance with the classroom teacher. If reading materials at an appropriate level of difficulty are available, the pupils could be asked to prepare for the student's first visit by reading or listening to stories or factual descriptions of the student's native country. Their readiness to absorb such written material should be substantially increased by the impending arrival of the exchange student. Of course, some of the reading materials may contain stereotyped or oversimplified views of human behavior and culture in the student's native land. But, as the student will be present to correct these inaccuracies, the result is likely to be a more focused and stimulating discussion between the student and the pupils, more interest by the pupils in discovering trustworthy sources of information about the student's country, and a growth in awareness on the part of the pupils of the nature and dangers of stereotyping.

By the third visit, the exchange student should be relieved of the burden of preparing a formal presentation. He or she should be free to join the children in a planned activity designed to meet an appropriate learning objective, which would have been agreed upon in advance by the student and the teacher. The range of topics that could serve as the center of discussion or activity is extremely broad: family life and relationships, kinship patterns, coming-of-age rituals, ways of celebrating the new year, relationships between adolescent boys and girls, purchasing patterns, school and classroom procedures, children's stories and traditional tales, and so forth. The exchange student also could teach the American youngsters how to use an abacus or do origami or perform other traditional skills or crafts; he could drill the pupils in both the writing and speaking of selected words and phrases from his native language; he could accompany the whole class on an outing or field trip. The important point is not so much what is selected as the focus for the hour, but rather that the exchange student and the American pupils increasingly interact in a spontaneous, informal manner.

In learning about these and other features of the student's native culture, and by comparing and contrasting them with the corresponding aspects of American culture, the pupils are likely to gain a degree of objectivity and awareness about both cultures that probably could be acquired in no other readily available way. I want to stress this point. Bringing an exchange student into a classroom on a regular basis is not merely a way of broadening American schoolchildren's view of what life is like in a distant place. It is also, and equally, a way of expanding their perspective and deepening their understanding with respect to the texture of their own daily lives. From the point of view of a teacher of English, a consequence of pupils' learning about the values and patterns of behavior prevailing in a foreign nation is increased pupil motivation not only to read, think, and write about life in that nation, but also to read, think, and write about life in this nation. A consequence of their learning to read and write phrases in a foreign language eventually may be a desire to learn that language, but immediately may be a greater appreciation of language as an indispensable means of human communication and therefore increased tolerance for the effort required to master the grammar and vocabulary of the English language.

Developing a successful ACCESS project requires a modest degree of planning and preparation. Teachers should be allowed to volunteer for participation. The exchange students, too, should volunteer, perhaps following an initial screening by the people in the community who know them best. Participating students and teachers should be given separate orientations, and then should have an opportunity to become acquainted and to make some plans prior to the first visit by the student to the classroom. The first classroom visit of some students might need to be delayed until they achieve some minimum level of fluency in English. Clearly, the problem of transporting the students to and from the classroom needs to be addressed, as do any problems occasioned by their absence from their high school classes. Finally, formative and summative evaluation procedures should be set in advance, so that the local ACCESS project can improve in future years.

The ACCESS idea was first attempted several years ago in Syracuse, NY, using undergraduate exchange students. This project, known as "The Cultural Connection," has been fully described in published literature. If possible, this description should be consulted by those who are thinking of initiating a similar project in their local school district.[6]

Incidentally, another human resource too often overlooked in local school districts is the "Returnee," that is, the student who is back in high school--usually as a senior--following an exchange experience. We know that Returnees, especially during the first two or three months following their return, often suffer acutely because almost no one shows any real curiosity about what they have experienced, felt, and learned. And as I suggested earlier, what they have learned includes not only information of all sorts about their host country, but also a great deal of insight into our ways of life here in the United States. Returnees are often fairly bursting with observations and feelings about both their home and host countries, and many of them would welcome the opportunity to share these with a captive audience. The teacher of English, for example, could ask a Returnee to explain to a class of his or her peers how language is taught in foreign classrooms, or to discuss how reading (both non-fiction and fiction) aided him or her in the process of adjusting to the unfamiliar culture. (The teacher with foresight may be able to capitalize on the impending departure of an American exchange student by assigning an independent study project that the student could report on following his or her return to the States.) Teachers of social studies, international affairs, and language as well as sponsors of appropriate extracurricular activities also can arrange highly stimulating classroom or club sessions by asking Returnees to talk about their experiences, reactions, and insights.

The benefits of international student exchange need not be limited to the exchange students themselves. As practitioners committed to promoting global perspectives for all American youth, we must seize every opportunity to bring those youth into sustained, informal, face-to-face contact with others who, by their very presence, encourage a growing awareness of differing assumptions, values, and patterns of behavior.

NOTES

[1] This article is adapted from one that originally appeared under the title "Using International Experiences to Build Global Perspectives: Student Exchanges," in GLOBAL PERSPECTIVES: EDUCATION FOR A WORLD IN CHANGE, May/June 1980. The author is grateful to Global Perspectives in Education, Inc., for permission to alter and reprint this article.

[2] Cigdim Kagitcibasi, "Cross-National Encounters: Turkish Students in the United States," in INTERNATIONAL JOURNAL OF INTERCULTURAL RELATIONS, vol. 2, no. 2, Summer 1978, p. 155.

[3] Ibid., p. 156.

[4] A six-page report of the progress of this research to date may be obtained free of charge from the author at AFS International, 313 East 43rd Street, New York, NY 10017. Ask for "A Report on the AFS Impact Study."

[5] For a fuller discussion, see Cornelius Lee Grove, "Cultural Awareness in American Education," in CONNECTICUT WORLD CITIZEN FORUM NETWORK JOURNAL, Vol. 1, no. 2, December 1979. (Write to P.O. Box 220, East Lyme, CT 06333.)

[6] Margaret D. Pusch, "The Cultural Connection: Foreign Students in the Schools," in READINGS IN INTERCULTURAL COMMUNICATION, VOLUME V, David S. Hoopes, ed., Intercultural Communications Network, Pittsburgh, 1976. (Write to 906 North Spring Avenue, La Grange Park, IL 60525.)

Global Awareness Through Genealogy Education

by
Alan A. Kay

A report issued recently by a committee of the American Council on Education claims that by 1990, foreign students could represent 10% of all students on U.S. campuses, up from the present 2.7%. ("1 Million Foreign Students at U.S. Colleges, Triple Present Number, Seen Likely by 1990," THE CHRONICLE OF HIGHER EDUCATION, 21 October 1981, pp. 1, 14.) The 300,000 foreign students now attending American colleges and universities could become one million in ten years.

According to the ACE committee, few colleges and universities are prepared to cope with such an increase in the foreign student body. In the development of programs for foreign students, the committee recommends promoting "greater integration of foreign students into the entire student body in order to enhance not only their educational experiences but those of domestic students as well." After all, the committee reports, one of the "strongly traditional reasons" for colleges and universities admitting foreign students is the belief that "American students profit from mingling with students of other cultures." Neverthelsss, writes the committee, foreign students are "all too often an unrealized, under-utilized, and unintegrated resource for relieving the startling lack of knowledge among most American undergraduates about international matters."

Though newspapers today print stories daily on global issues, from emigration and immigration to world hunger, from border wars to peace conferences, from political upheavals to economic disasters, most college students ignore these events as without meaning to their lives, and they do not perceive of themselves as citizens in the world community.

In an attempt to integrate global studies into the existing English curriculum in a way that would cultivate sensitivity and empathy toward a foreign culture, and thereby increase students' knowledge about international matters, I have included in my syllabi for composition, both freshman and advanced, genealogy education.

Genealogy is the study of one's own history and since one's history is always in the making, students of genealogy become actively engaged as their own historians as well as record-keepers for their families. In a broader sense, genealogy encompasses the emigrant/immigrant experience and the social, political, economic, and educational histories of a people. Genealogy education is the study of how to research one's family history and why and what to do with the information gathered. As students attend to their studies, they become sensitive to their own cultural heritage and they develop insight into the cultural heritage of others.

Like the study of literature, writing family history offers opportunity to explore personal values; like writing about literature, writing family history offers opportunity to share those values with others. As students explore and discover, and share their discoveries, they may strengthen their capacity to deal effectively with themselves and their world. They begin to know their lives matter; they begin to increase their awareness of how and why they and others live as they do. Genealogy, like literary study, increases self-awareness and insight into the world in which we live and its people.

Both the freshman and advanced composition courses in my college (New York City Technical College) and in most, if not all American colleges, require papers in the traditional modes of exposition, narration, description, and persuasion. Genealogy begins with the self and proceeds to a comprehensive look at oneself vis-à-vis one's family history and oneself vis-à-vis the world outside one's immediate and extended families. The traditional composition modes serve well the process of genealogy education.

For their first piece of writing, exposition, students are asked to perceive of themselves in a way that will impress upon them the influences of their environment outside the home, as well as within the home. They are asked to respond to the following questions: What are my professional and personal goals? Why have I made these my goals? What will I have to do to reach these goals? These questions encourage students to consider those influences which have given them personal and professional direction. In a school with an international population, in addition to family, friends, and immediate environment (neighborhood) influences will include those that are cultural, governmental (political) and economic. Such an assignment raises the consciousness of all students and for American students, especially, alerts them to the characteristics of cultures other than their own. The following is a excerpt from one foreign student's response to these questions.

> I lived with grandpa and grandma in a village called Kumawu-Ghana while Daddy and Mommy were in London. I was thus brought up in the village till Daddy completed his studies and came home. My father studied law and wanted to practice in the city and so we moved from the village into the city called Kumasi.
>
> Grandpa offered me more than I could imagine. He was well-known in the village and even throughout the Ashanti region for his knowledge about herbs in curing many diseases. In fact, my choice of pharmacy as a career stems from my insight in the powers of herbs which was handed down to me by grandpa.
>
> There are certain diseases which modern medicine could not cure but grandpa could cure. There are, of course, certain rituals he performed before going for the herbs and it is believed that that facilitated the potency of the herbs in curing the sickness.
>
> Once I was going out with grandpa into the outskirts to collect some herbs and he talked with me about his father. Grandpa said that his knowledge about herbs was passed onto him by his father. It might interest you to know that such knowledge in Africa is handed down to the progeny not by means of written matter but by verbal means. This is quite unsafe since most knowledge has been lost to the society by that. I hope to help have such knowledge documented.

> Grandpa informed me that his father handed him the power to use the herbs after performing some rituals coupled with some incantation. It might surprise you to find that I could not use any of the herbs for therapy till it was handed formally to me. It is believed that the medicine could not have been effective if it had not been passed on to me formally.
>
> Grandpa has died, however, grandma still lives and I hope to tap all that I can from them before they pass-out. I hope to disseminate such knowledge to help mankind.
>
> (Joseph Atuah)

Among the subjects from which to choose for the personal experience narrative are: My oldest living relative and the times we have spent together; Stories my (grandfather, grandmother, etc.) (told, tell) me, and A family story. Here, the student continues to move away from self to focus on family. The student starts to understand the meaning of heritage and how he/she is both inheritor and carrier of that heritage. The assignment continues to encourage all students to be attentive to different lifestyles and, again, for American students, broadens their perspective on how one may live one's life. Following is a response to the first topic suggested for narration.

> An overnight stay at grandpa's house was something to really look forward to when I was a child. Mommy would pack my suitcase late Thursday night in preparation for the early Friday morning train ride to Williamsburg, Brooklyn, where grandpa had lived since immigrating to the United States from Europe some forty years before.
>
> Williamsburg, like so many other once middle-class areas, had greatly changed in forty years' time. Blocks which could once be called excitingly busy and bustling were now nothing more than overcrowded. Neat clusters of web-backed folding chairs, which for so many years had held their places under the many shade trees on grandpa's block slowly had been replaced by row upon row of filthy, uncovered garbage cans.
>
> Grandpa's three-room apartment echoed the poverty of the street below. His furniture was rickety, and in many cases, held together with pieces of string. The floors were covered with inexpensive oilcloth. Grandpa's kitchen was my favorite room in the house.
>
> A small drop-leaf table, surrounded by three unmatched chairs, was shoved against the far end of the room; a noisy barber shop clock hung above it. After eating supper on Friday night, Grandpa and I would sit around the kitchen and just talk over what was on our minds.
>
> I would bring him up to date regarding my neighborhood friends; he would fill me in as to who had moved out of his, by now half-vacant, building. I could discuss anything with my grandpa. He had an infinite amount of patience, coupled with an innate ability to make all my problems seem small. After a cozy night's sleep in my grandpa's big warm bed, I was always greeted by breakfast consisting of lumpy but ever-so-tasty oatmeal. By mid-morning, my father would come to take me home. My all-too-short visit with grandpa came to an end.

As the years passed, Grandpa was no longer able to invite me to spend the night at his house. Nonetheless, I still found the time to spend many a Sunday afternoon with him, walking to the park and talking as we had so many times before.

My problems continued to loom large in my mind, yet grandpa was still able to resolve my difficulties and help me in many ways. My grandfather displayed great pride in me and instilled in me an intense desire for learning. I studied hard and maintained high grades, knowing it would make him proud.

(Seth Bernstein)

For essays of description, students are asked to write portraits of family members. These papers generally help students to realize the importance of writing as a means to preserve family memories. They understand that photographs do not often give the insight into personality as carefully-written portraits do.

For the persuasive essay, students are asked to respond to one of the following: How my professional and/or personal goals would/would not have changed had I/my family not immigrated to the United States, or, Why New York (any city) is/is not the place to spend the rest of my life. Here, too, students need to be attentive to differences in lifestyles and the topics raise the consciousness of all students to the influences of education, economy, and politics, as well as crime, pollution, and other societal traits, on the decisions regarding settlement of families and individuals.

The final writing project in my composition classes is a library essay on the following subject: how and why my family (or I) settled in the United States. Students are encouraged to include in this paper material from other assignments. The paper then becomes a comprehensive family history supported with documentation from books, magazines, and newspapers, making each other a mini-history of a people as well. Shared with others (and a collection of many of these papers is produced for my classes) such papers increase worldliness.

While genealogical study develops skills of analysis and synthesis and encourages attention to detail and note-taking, it broadens outlook and fosters a sensitivity and empathy toward foreign cultures thus establishing global awareness.

Global Dialogue: A Peculiar Language

by
Virginia F. Frazier

> Alice found a book which seemed to be in peculiar language, but when she held it to the looking-glass, she found that she could read this poem [Jabberwocky]. "It seems very pretty," she said when she had finished it, "but it's *rather* hard to understand! Somehow it seems to fill my head with ideas--only I don't know exactly what they are! However, *somebody* killed *something*; that's clear, at any rate--" (Lewis Carroll, ALICE'S ADVENTURES IN WONDERLAND, Signet Classics, p. 136).

How well Alice's words describe today's world, with its multiplicity of misunderstandings, attempted assassinations, actual killings, and rule by fear and terrorism--much of which stem from "peculiar language" and our "distorted" images of men and nations. I frequently sing the words of a hymn, "Once to every man and nation, comes the moment to decide." *Now* is our moment to decide that Global Education must be a priority in teaching. We may already be too late. While we decide, another world leader may be gunned down, a nation become nonexistent, a people set adrift with no homeland.

An editorial in the Kansas City *Times*, September 20, 1981, warned that "The poverty bazaar's guests are always hunger and death." A reader's reply to the editorial referred to a three-year study, THE GLOBAL 2000 REPORT TO THE PRESIDENT, done under the Carter administration, which "predicts an increase in world population from 4 billion in 1975 to 63 billion in the year 2000, and discusses in detail many of the attendant human, resource, and environmental problems." It goes on to say that "Solutions will be complex and difficult. . . ."

Our large midwest high school has no program specified as Global Studies; we are unlikely to have one. But we do not ignore Global Education, although the words are unfamiliar and elicit some vague responses from both students and teachers. True, we have classes in International Relations, Far East History, Russian History, foreign language (four years of four languages), and, of course, literature.

For me, literature offers an opportunity to give students a broadened perspective of global problems--a "piecemeal" approach, it is true. (Well, the sea-beast in BEOWULF planned to eat the hero "piecemeal," and didn't Beowulf, uninvited, take his "wave-skimmer" to another land to rescue a nation?) Is not the "Wanderer" of Anglo-Saxon literature somewhat reminiscient of the "boat people" of today?

It is possible to emphasize some global aspect in many and varied selections of literature, but I should like to point especially to two excellent but not well-known short stories--"The Anglo-Saxon" by William Golding (in PROSE AND CRITICISM, ed. John H. McCollum, Harcourt-Brace, 1966, pp. 176-183) and "The Children's Story," by Australian James Clavell (LADIES HOME JOURNAL, April, 1964) and now available in a beautifully illustrated hardback (Declacorte, September, 1981).

Those familiar with Golding's LORD OF THE FLIES will appreciate the fact that in "The Anglo-Saxon," Golding may be making an implicit statement about a national trait; that his selection of details shows him to be concerned about a number of contrasts, among which are the civilized vs. the primitive view of law and disorder, the simple vs. the complex. George Smart, the central character, has "six hundred and fifty words . . . hung on hooks in his dark cupboard, blunt words, broken and worn, clung to out of custom like a chipped cup" (p. 176). Is it possible that George, a drover who drives cattle on a track "that had known the feet of drovers for five thousand years" has never seen an airplane? That he does not comprehend that American soldiers have built an airfield outside his English coastal village? That the "metal beast lying over the landscape" in his garden has a "hidden belly with a live bomb?" That his country is at war? That the world is at war? Events are revealed to the reader only as they are revealed to George, whose comprehension only slightly exceeds that of his cattle. The story is manageable, metaphorical, magnificent in its understatement. And it teaches without preaching.

Students will have no problems with the irony in "The Children's Story," although so many adult readers failed to understand it that the JOURNAL published a "Report to the Readers" (April, 1964). I have read the story aloud to students each year since its first appearance and find that they understand it and are awed by it. They want to discuss the "take-over" of America (or is it some other free country?) by a Communist power (is it Russia, China?). We are horrified when "new teacher" cuts up the flag to give each child a piece for his/her own, tells the children that prayer to "our leader" will put candy on their desks (Candy is placed on the desks by the teacher while the children close their eyes, but Johnny peeks and accuses her). Her voice is soft, lulling, soothing, as she tells him and the class that his dad had "wrong thoughts" and "that's why he had to go away for awhile." And isn't it a lovely surprise that all the children are "going to stay overnight. . . tell stories. . . have a lovely time?" It won't take your students long to catch the brain-washing techniques. The end is chilling. Beautiful young teacher is "warmed" by the thought "that throughout the school and throughout the land all children, all men and women were being taught with the same faith, with variations of the same procedures. Each according to his age group. Each according to his need. She glanced at her watch. It was 9:23." (My students look at the clock and at the door, half-way expecting uniformed "new teacher" to walk in and replace this old one!)

I like to pair an old story by Clara Laidlaw, "The Little Black Boys," first published in ATLANTIC MONTHLY and printed in the BEST SHORT STORIES OF 1943 with a newer story, Ralph Ellison's "Flying Home" (in AFRO-AMERICAN FICTION, ed. Adams et al, Houghton-Mifflin, 1970). A useful anthology is MIRRORS (ed. Knott and Reaske, Harper and Row, 1975) because the selections range from anonymous Eskimo rhythms and Navajo and Tewa chants through Etheridge Knight, Denise Levertov, OEDIPUS REX and KING LEAR.

On the wall of my classroom is an alphabet in Old English (made by a student). Students bring in Bibles to compare with the excerpts in our texts--all different. We look at Old English and at Chaucer's English. It strikes us that English is foreign to us. Then we are reminded of translators and translations--and the ever-present danger of misunderstandings in high-level conferences (which today will have global repercussions). They may be more than the "shot heard round the world."

One must decide to teach a concept and find that literature which will express it, or to select the literature first and emphasize a concept of Global Education found within it. If we don't, we'll kill (to borrow Alice's words) something--perhaps the hopes and dreams that are the rightful heritage of young people or the young people themselves. "That's clear--at any rate."

Detente in the Classroom: Global Education Emphasizing Russia

by

Peter T. Markovich, Jr.

Following a journey to the Soviet Union in the early 1970's and related study in the field, I used my experiences as a starting point for a course on Russian and Eastern European literature. I began teaching the course early in 1976 as part of my high school's new elective English program. As had happened in other high schools, the English staff at Hoover High School in North Canton, Ohio, became convinced that our students needed additional options beyond the traditional yeat-long English courses. We recognized that our focus in the classroom was too narrow--American and British literature, for the most part--with little attention to world authors. The realization that Greek drama and classic Russian novels, for example, were unfamiliar to most of the student body until they entered college or experienced these works as adults prompted us to restructure our curriculum.

At present we offer forty-three courses in English, many of them specifically designed to foster global perspectives. The traditional courses continue to be offered and taken by our pupils but the elective program has flourished those initial years because of student enthusiasm and interest: Many individuals have completed their high school work with more English credits than required because of the current program's appeal.

With respect to the Russian course, I usually begin with a survey--what I call separating fact from fiction. I have students list all the associations they can make with the Soviet Union--whether it be history, government, culture, environment, etc. This exploration serves as a framework for part of our study during the next nine weeks. Not surprisingly, fiction far outweighs fact: the Soviet Union continues to be one of the countries that students know least about. Following this activity, I use my personal slides to relate my impressions upon encountering the land and the people for the first time. I share the purchases I made and the literature I gathered in order to add to the class's knowledge. Already they are amazed by what they see and hear. The fairly recent film THE SOVIET UNION: PAST AND PRESENT (Coronet Films) serves as supplementary material in addition to the slides I use; it could be substituted in the absence of slides. Next, I have my students survey current classroom material on the Soviet Union; they, in turn, prepare oral presentations, reviewing the material and evaluating it, based on articles or excerpts from books that they have found of interest to them. Fortunately, a great deal has been written on every aspect of Russian culture, so this project has been very successful.

Before we actually begin our study of Russian literature, I briefly survey its origin, and the class finds that the literature was limited to religious subject matter in manuscript form or folklore--the latter having existed much earlier and been largely transmitted orally--until Peter the Great opened the country to the West. Students find that until then Russia remained a country shrouded in mystery. Fortunately, we have recordings of some of the most famous Russian fables and tales so that this earlier literature becomes clearer to them. Many are familiar with the musical FIDDLER ON THE ROOF, Sholom Aleichem's Tevye Wins a Fortune (Aleichem's writings inspired the play), so this, coupled with other early pieces from our text RUSSIAN AND EASTERN EUROPEAN LITERATURE (Miller, O'Neal, and Donnell), is our starting point. The recording of FIDDLER ON THE ROOF supplements our reading, and we share our impressions of the Jewish people--traditions, foods (Many students have their first bagel with me!), proverbs, terms--noting the close connection between Russian history and its literature. Throughout the quarter, I keep asking my class what is Russian about the material under consideration at the time, hoping that they will be reminded of our discussions which have taken place during the first days of the course. I continually ask them to compare Russian and American culture.

With the study of writers like Pushkin, Gogol, Turgenev, Dostoyevsky, and Tolstoy, we focus on Russia's Golden Age in literature. We utilize the filmstrip series HISTORY THROUGH LITERATURE: RUSSIA (Guidance Associates), as well as individual ones on some of the above-mentioned authors; this establishes the background for these literary giants. Because of Russia's significant contribution to the novel, I also introduce a novel project at this time, allowing students to study a nineteenth or twentieth century writer in greater depth while our course continues. In addition to reading a novel selected from a suggested list, each person reads both biographical and critical material that focuses on the character of the writer, his philosophy, his motivation for writing, and the particular novel that the student has chosen to read. In the eventual oral presentation, each person comments on his findings, as well as on the reasons for his choice of author and novel, and on how the material relates to our study of Russian literature. I have worked closely in the last few years with our librarians to build our "Russian section" for an assignment such as this. As an alternative to this assignment, students have worked with Dostoyevsky's CRIME AND PUNISHMENT or Tolstoy's ANNA KARENINA in class, using study guides that I have prepared beforehand; I have required a final paper from a prepared topic list that allows for a closer investigation of various aspects of the novel, based upon individual interests.

As my class comes to the late nineteenth century and the Russian Revolution, we consider writers whose subject concentration in their poems and short stories is increasingly on the changing social order--from that of a Czarist regime to today's Communist government. The poetry recordings I use allow the group to hear poems read in Russian as well as in English, so the class begins to get a sense of the language. It is at this time that we also note Russia's important contribution to the drama with Chekhov's THE SEA GULL; my students have not only performed the play in class, but we have attended college performances in the area.

In turning to modern Russian writers, such as Pasternak, Solzhenitsyn, and Yevtushenko, the class sees more than ever that the literature reflects the political direction the country has taken, underscoring the earlier points we have learned. Since Aleksandr Solzhenitsyn's exile from the Soviet Union as a dissident, the West has carried almost constant coverage of his activities here in the United States, especially his outspokenness regarding East-West relations. I have used his comments reprinted from TIME and other publications to help students understand the Russian writers' role at present in the Soviet Union, focusing on the government's resistance to publishing any Soviet--or outside--writer who does not subscribe to the party-approved socio-realistic style. We also consider the nature of propaganda and its use today in the Soviet Union, comparing it with American examples, and illustrating how the Russian people are given an unfair view of the world by their political system. Students have been fortunate in being able to see the full-length motion pictures DR. ZHIVAGO and NICHOLAS AND ALEXANDRA in neighborhood theatres as part of seasonal film festivals or here at our school in connection with their history or government studies; these have helped tremendously as supplementary material for our course. And just last winter the Canton Film Society, in conjunction with the Stark County District Library, sponsored a Soviet Cinema Festival, which provided that particular class the rare opportunity to see some classic Russian films from 1925 through 1962.

Throughout the quarter, along with their other activities, the class has been at work on a final project for presentation the last week of the term. This part of the course I find particularly gratifying because students are able to satisfy particular interests that have developed either prior to or during the course. The talent the class exhibits always overwhelms me. Some of my students have done studies on Russian food, illustrating class differences (as far as foods available to the upper and lower classes) through reports and collages. They have also prepared special dishes and brought in samples for the group. Some have studied Russian clothing from the earliest times to the present, doing sketches of the styles. One girl even made a full-length gown from the sketch she had done--beautiful! Students with musical background have surveyed the Russian composers, looking into their lives and recording excerpts of their music for presentation, as well as noting how certain songs reflect the lifestyle of the Russian people. In noting the differences between an American and a Russian orchestra, one talented young lady borrowed my balalaika and composed an original song, which she played for the class. Those with literary talent have written their own fables or fairy tales in the Russian style--complete with original Russian names, and often have included a moral reminiscient of very early Russian literature. Others have studied certain writers in depth, focusing on a common thread or theme in their works, or have made comparisons and contrasts between Russian authors writing in the same genre; they have considered their possible American counterparts, often duplicating some of the selections read in order to allow for class analysis and comment. Many have chosen to do an oral interpretation of a poem or have prepared a cutting of their own from another literary type, establishing background on the author, supplementing what the class may already know, and then analyzing the piece, showing their understanding of Russian literature based on research and class discussions. Then some have studied Russian customs, often comparing and contrasting them with their American equivalents. Still on display in my classroom, following their completion a few years back, are a painting based on a Russian fairy tale by Pushkin and a charcoal sketch done from a historical photograph--both continue to provoke comments from my students and others who have visited my classroom.

As with any subject that one teachers, there are always certain classes that an instructor never forgets. Such was the case a couple of years ago when my most talented group of youngsters in Russian literature--up to that time--helped me plan a Russian dinner to celebrate the end of the quarter's work. We contacted the food service department at our nearby vocational school and made arrangements for the menu and the dining room facilities, after considering recipes we had found in a Russian cookbook and voting on them. My students made table decorations that symbolized Russia's past and present in some way--St. Basil's Cathedral, a ballet dancer, Lenin's face, a Russian bear, and a balalaika, among others. As we sipped our Russian tea and broke our flat onion bread, awaiting the various dishes we had planned, balalaika music played softly in the background while we practiced the Russian words we had learned that quarter--especially the words for the foods that were served us. That day we sampled the Russian's ever-popular borshch, a beet soup made with vegetables, meat, and topped with sour cream; agurkai su rukcscia grientne, a cucumber-and-sour-cream salad; and kulebiaka, our main dish, a delicious salmon loaf that is covered with an artfully done pastry shell--so beautiful that my students were reluctant to cover it with sour cream as called for in the recipe! For dessert we tried the famous Aleksandr torte and pannkoogid, which are dessert pancakes topped with berry preserves. Following a dinner such as this, it was indeed difficult to resume the remainder of the school day!

Apart from the Russian literature course that I teach, I have been able to promote global education in my Shakespeare seminar and world drama classes--in addition to attendance at plays that we study--by arranging field trips to Stan Hywet Hall, Akron, Ohio, once home of Frank A. Seiberling, founder of Goodyear Tire and Rubber Company. Stan Hywet is America's best example of Tudor Revival architecture. Students come to understand Shakespeare's era and manor-house living much better after visiting the estate. Another colleague of mine has helped her classes learn how the Greek and Jewish people lived in earlier times with her courses on Greek drama and the Bible as literature. Then, too, my department chairman has created much excitement in his classroom in the past whenever he teaches oriental and Eastern Asian literature. His students have heard speakers from Japan, China, and Lebanon. They have also performed a Japanese tea ceremony and have cooked and sampled foods that they have discussed earlier. Other years the class has visited a Japanese restaurant, has viewed the outstanding oriental art collection at the Cleveland Museum of Art, and has seen the critically acclaimed film MOHAMMED, MESSENGER OF GOD (Audio Brandon Films).

I feel privileged to be a part of a department and a school that is so innovative and vitally concerned in helping students eliminate cultural barriers. Our high school staff has often worked together to plan programs that would benefit the student body with respect to global education. I have been a guest speaker and shown my slides several times when the social studies classes have studied Communism. Comments on this activity have never failed to include the point that so much more has been learned than when we simply rely on the textual material. With students being required to know more about the world daily in order to successfully live in it, infusing global education into a school's curriculum becomes more important than ever. At Hoover High School our commitment is firm. We believe in global education.

Using EXODUS and GIANTS IN THE EARTH as Points of Departure

by
Jean Sunde Peterson

When I was assigned to teach Novel six years ago, Uris's EXODUS and Rolvaag's GIANTS IN THE EARTH had already been part of the course for several years, and I could easily have made some changes. At that point, however, since I did not have any compelling reasons to scrap 250 nice paperbacks, I proceeded to include them in my syllabus. I'm glad I did. I have learned to value the experience these two novels can provide for my sophomores in a course which also includes two other required novels and three of student choice.

Somewhere along the line, world history, geography, and general global awareness had become slighted in my district's curriculum--perhaps to make education more "palatable" and "relevant" to the restless, critical students of the sixties. In my first year with Novel, I was horrified at my students' lack of background for EXODUS. Many had no idea where the Middle East is, most had only vaguely heard of Islam, nearly all had had little contact with Judaism, and most could not even place World War I and II on a time line accurately. In a diagnostic, ungraded "quiz" I also learned that most could not locate Russia on a blank map, did not know England was an island, and could not name more than one or two capital cities in Western Europe, the part of the world where most of my students have roots. Obviously I needed to do something to give them "context" so that they could understand the novel.

In the four weeks I allotted for EXODUS, I decided to take up geography first and therefore included one day of intensive instruction, helping the students to relate to areas by dividing a mimeographed map into East Block, Scandinavian, German-speaking, Arabic, and Mediterranean countries, for example. There was a quiz the next day. Then we moved into Jewish history for one class period, followed by a speaker from the local college on Judaism--an Orthodox, East Bronx Jew whose father had escaped from the camp at Theresienstadt.

During the second week, I moved into German history, then Nazism, and finally Hitler himself. The third week brought out my own slides of the modern Germany I taught in a few years ago and a discussion of my young students and friends there, hoping to provide some balance to the preceding week's content. I taught them some German language, and I invited them to browse through a display of articles, newspaper clippings, and other materials dealing with the Middle East, Germany, the Holocaust, and Judaism.

The final week an Israeli-born woman from the local area presented a fairly objective--and certainly not pro-Israeli--view of the Middle East. She was a good balance to Uris, as were several timely news articles about an Arab diplomat who was conducting a series of lectures at a near-by college.

Such emphasis on "context" is part of all of the units on required novels in my course. It is my contention--confirmed in my recent graduate courses in the teaching of reading--that giving students background enhances comprehension far more than do skills in decoding. If they are deficient in global awareness and limited in life experience, then wise choices in novel selection can also serve as good "excuses" for bringing in all sorts of valuable, relevant material. I find that students eagerly pay attention to these background exercises, conveying a sort of gratitude in the weekly journals I have them write. It is exciting for me to see history, geography, theology, anthropology, psychology and the arts become related to the "real world" for them.

This emphasis on background forms the basis for my course. There are no quizzes or tests and very little oral discussion on content. Rather, classtime is spent on the great variety of presentations, with some opportunity for silent reading and for working on their weekly journals and end-of-unit analytical papers. I stress reading for idea and enjoyment, rather than for detail. I want students to immerse themselves freely in the "experience" of each novel and to do their own interpreting. As I see it, my function is to help them with the context, to provide plenty of opportunity to express themselves on paper, and to give them good encouragement.

GIANTS IN THE EARTH, studied for three weeks, provides another excellent departure point for global awareness. Through slides and materials from our local heritage center, I emphasize the very local setting forty miles from our town, but I also welcome the opportunity to include my own slides of a modern Norway which contrasts the images in the novel. I bring in information concerning the unique Scandinavian "naming," the pietistic background of many of the Norwegian immigrants, and the Midwestern melting pot of diverse ethnic backgrounds and why each group tended to cling together at first. We talk about the new passion for genealogy in our area, and we listen to Edvard Grieg's music, some of which reflects the somber mood of the novel. I introduce the Norwegian language, and a local ethnic singing group demonstrates the "atmosphere" of several related northern European languages.

GIANTS, of course, also provides good opportunity to discuss communication problems in marriage, emotional instability, depression, and an individual defeated by his "legend." But it is the distant culture that receives the emphasis, and in the end, among many insights, the students understand something about the passion to Americanize and the frequent lack of communication with the "old country." No matter what their ethnic backgrounds, many students begin to pursue aging relatives about information on their roots.

Response in the journals to this approach has been tremendously supportive. Students have commented on their new interest in international news and their new awareness of the complexity of world politics. They write about feeling better about themselves and "having things to talk about." They express their shock and dismay over historical events they have just learned about, and they say "thanks" for helping them see points of view other than what they have been used to.

There may be other results as well from these years of "global emphasis," including some apparent trends in student academic planning. Students seem less resistant to world literature and world history and seem to be more and more eager to take challenging courses during their final two years. I have also noticed more interest in foreign languages, in attending college outside the immediate area, in reading novels that "teach about a place."

Even relatively poor readers--the ones who often do not finish the novels--seem to find this approach valuable and personally satisfying. Many of them will probably not venture far from their hometown. Yet I have confidence that they, too, will understand something about some complicated issues in the world today; will remember where to find the Middle East on the globe; will think twice before agreeing with a prejudicial statement; will be less critical, and less threatened by, cultures different from their own.

EXODUS and GIANTS IN THE EARTH will remain in my course for a while yet. As I tell my students during the introduction to the course, I'll replace EXODUS when a sustained peace in the Middle East is assured! Both novels provide an important "excuse" for doing what I like to do in broadening the vision. And be assured that I recommend CRY THE BELOVED COUNTRY, TRINITY, THE GOOD EARTH, NIGHT, SIDDHARTHA, Chaim Potok's novels, representative Indian and Black literature, and others like these for the student-choice units in the Novel course--and for the rest of their lives.

Science Fiction and Global Education

by
T.J. Azar

If we accept, as English teachers, that a facet of our job is to explore human dilemmas and responsibilities with our students through literature, then science fiction literature has never been more pertinent. I'm not suggesting that we abandon the classics, but rather that science fiction can not only comfortably exist with, but add an important dimension to, the literature customary to our profession. Many teachers already use science fiction in their classrooms and have found great success with it, but many more, I believe, either don't accept its value or have a difficult time justifying its use to others.

Perhaps the most important feature of science fiction is that it treats the future. It offers visions of what we may become--how our governments may evolve; how our relationship with technology may be handled; what may happen to our world as a result of pollution, the extinction of certain animals, and the development of nuclear power. Our students will be forced to deal with these issues, and we can make sure that they are exposed to them in an atmosphere of open discussion and speculation.

When we consider the idea of global education, this concern for the future takes on even more definition. In exploring our future, we study the destination of all mankind, not simply that of our own country. The issues above affect us, or will affect us, with no regard for national boundaries. The nations of the world are becoming increasingly interdependent through travel, trade, economics, and political concerns. It takes no outrageous stretch of the imagination to foresee a weakening of existing barriers between us--the formation of a world community. And science fiction literature, with its treatment of mankind as a global unit, can help to insure the introduction of this concept to the generations who will have to continue the work.

And there is the additional concern of space exploration here. Our successful infant steps into space have whetted our appetites; we want more. And regardless of the early space race, we are coming to realize that only through a sharing of information and cooperative efforts can we achieve our goals most efficiently. This discovery is evident in the preparations for Halley's Comet missions in 1986. Three spacecraft will be sent to gather information by Japan, the Soviet Union with France, and the European Space Agency (United States plans are unconfirmed). Each spacecraft will have different capabilities and study different aspects of the phenomenon. Cooperation will be necessary, both before and after the missions, for the whole picture to emerge.

I suspect that space exploration may ultimately bring about (or, at least, be the first major step toward) a true human unity of purpose. Future generations will need to deal with some new questions: What are our first priorities in space? What are our responsibilities to other planets? If we eventually colonize other planets, how will we form governments and laws? And not only this: those generations may well have to deal with the discoveries of other forms of life. Since our generation has little experience to pass on, science fiction--speculative fiction which deals with these questions and others--provides the necessary contexts in which to treat those concerns. Conversely, if we wish to support space exploration (either as a means of developing world unity, or simply because it is such a marvelous testimonial to the human spirit), assuring student interest will assure future support of space programs throughout the crises of government funding.

Science fiction coexists easily with Julius Caesar, Robert Frost and Silas Marner. Whether in Ancient Rome or on Andromeda, human beings must deal with all the dilemmas of the species; we will continue to search for values and self-definition no matter what the backdrop happens to be. David Gerrold says in his book THE WORLD OF STAR TREK:

> "Science fiction is the contemporary fairy tale, it's the twentieth century morality play. At its worst, it's merely romantic escapism; but at its best, it is the postulation of an alternate reality with which to comment on this one."

An example of this is Frank Herbert's highly successful DUNE series. In the context of a nearly waterless planet in the far future, Herbert's characters deal with many ideas and problems which concern us in our own time: ecology, racial differences, government, the responsibilities of power, and many others--surely enough for an entire course.

Science fiction also opens opportunities for cooperative projects between academic disciplines. Imagine a high school Space Week, involving English, science, and social studies departments. Short plays and stories could be written; speakers could be invited; a visit could be planned to the nearest planetarium; experiments and presentations could demonstrate various scientific principles governing space travel; debates could explore dilemmas concerning the treatment of a fictitious alien race; a constitution for the Terran Space Association could be drafted. The possibilities are endless.

I recommend an anthology of science fiction short stories edited by Isaac Asimov, WHERE DO WE GO FROM HERE? to anyone who has never taught science fiction in the classroom. The stories cover a wide range of topics, and Dr. Asimov has included after each story a short discussion of the topic and a list of "Questions and Suggestions." The book is ideal because the stories are stimulating and the sections which follow are calculated to lead readers to an awareness of the stories' relevance.

The concept of global education is exciting, and we in the English Department are probably most at liberty to explore its possibilities in the classroom. Through our choices of literature, we can help assure that our students are prepared to conquer the barriers which divide us. And science fiction literature may well aid us in preparing them better than any other genre.

The Term Paper:
A Global View of Investigation Through "Meeting of Minds"

by
Virginia McCormick

Pocahontas, Shirley Temple, Helen Keller, Laura Ingalls Wilder, and Linda Ronstadt: what do they have to do with global education? For one thing, they were the subjects of an intense investigation which resulted in a re-creation of Steve Allen's PBS television program, "Meeting of Minds." Because of the disparity of subjects and time periods under investigation, students gained an awareness of historical perspective; an insight into research skills; a facility in expository and creative writing; a sense of accomplishment from their videotaped production; an understanding of working cooperatively and pooling resources; and an empathy for other people in circumstances different from their own--hence, an experience in global education.

What evokes more dread in the hearts of English teachers everywhere than having to teach, not assign, but teach the research paper? Couple that monumental task with the additional requirement of teaching it to the average-abilitied eleventh grade high school student, and most English teachers query, "Who me?" and respond with a faint-of-heart "Never." Always the optimist, I decided that since it had to be taught, I must find some palatable way of motivating a class of thirty-two girls and three boys, few, if any of whom were planning to attend college. How could I convince them that they must write a research paper as a part of the requirement for junior year English? While I could simply announce, "Do it or fail," I chose not to because I wanted their research to become a worthwhile learning experience. After ruminating about the dilemma for some time, I decided upon a solution that I hoped would be challenging and instructive. Consequently, I looked to a global view of investigation.

Some time ago I was enchanted by the idea of Steve Allen's program, "Meeting of Minds." For those unfamiliar with the program, Steve Allen has created a global round table discussion to which he invites notable guests: Michelangelo, Socrates, Da Vinci, Catherine the Great, Voltaire, Thomas Paine, William Blake, Elizabeth Barrett Browning, Emily Dickinson, Oliver Cromwell, the Empress Theodora, Attila the Hun, and Bertrand Russell. The discussion features three to four guests, each of whom is introduced individually. Dialogue progresses between the moderator and one guest, then two guests, and so forth, until each of the chairs is occupied. At this point, some lively discussion ensues, featuring philosophical or moral questions indicative of or reflective of each guest's era and culture. Some bickering, some applause, some guffaws may occur, but what prevails for the viewer is a new perspective of time and space.

Before I informed students about the research paper requirements, I let them view an episode of "Meeting of Minds." They became so fascinated with

Catherine the Great's romantic escapades and Oliver Cromwell's rage when his musical introduction was "God Save the King," that they were anxious to find out how this program related to English.

After some discussion about the program, I introduced the idea of the research project. There were two facets to this which they liked immediately. The first was that they would work in groups or committees to explore a famous person's life and times. Secondly, the completed papers would be culled, and from them would come a script for our own version of "Meeting of Minds." Excitement flashed through the room. At this point, I introduced a list of twenty-five names. Students then grouped themselves, and each group chose a person to investigate. From the list of twenty-five famous men and women, the groups chose: Pocahontas, Shirley Temple as a child, Helen Keller, Laura Ingalls Wilder, and Linda Ronstadt.

Next, I gave each student a packet of information about researching skills: time lines, procedures, footnote and bibliography guidelines, notetaking information, and general format rules. At the same time, each group received an information survey. Here I requested the name of the person being investigated by the researchers. Each student chose a category and began library work on it. Among the categories were: autobiographical/biographical information, historical/political events, medical/scientific/technological advances, socio-economic climate, artistic/cultural endeavors, and current events pertinent to each person and time period being investigated.

Regular research techniques were implemented, and students were asked to submit bibliographic sources, note cards, outlines, and rough drafts. Then students began collaborative efforts for a final paper complete with documentation. As each group wrote, members challenged, encouraged, and cooperated with one another on such academic matters as choice of transitional phrases, legibility of work, coherence of writing, as well as many other details. As a result of the collaborative effort, I received five excellent research papers.

At this point, five students volunteered to be script writers. Other groups fashioned costumes, learned about videotaping, sought theme music for each person, found props, located a stage, and became actors and actresses.

Finally, the script was written, duplicated, and the actors and actresses learned their parts. Interestingly, the writers allowed no one but the teacher and the actors and actresses to see the script before the production. They wanted it to be a surprise.

On the day of the taping, the class assembled in the home economics living room which had been transformed with cameras, lights, props, and music. The theme music began, and the announcer announced the program and guests. The host walked on the set and said a few introductory words to the audience. He then introduced Shirley Temple, who skipped in, curls bobbing, skirt bouncing, licking her giant lollipop, to the music, "Baby, Take A Bow." After some preliminary discussion with Shirley about her career as a child star, the host introduced Pocahontas, who arrived to the beat of tom-toms. When Pocahontas's early life had been explored sufficiently, the host introduced Helen Keller and Annie Sullivan.

Students from the Helen Keller group recognized that they had an additional problem. Since Helen Keller was blind, deaf, and mute, how could a panel communicate with her? They wanted Helen to participate in the discussion, but they knew that the audience's willing suspension of disbelief would be stretched to its limits if Helen were able to see, hear, and speak. Therefore, this group added Annie Sullivan, who spoke in a charming Irish brogue and interpreted for Helen and the group. In addition, the two students who portrayed Helen and Annie were so concerned with the authenticity that they went to the local Association for the Blind and learned some simple sign language. Appropriately enough, the music selected for Helen and Annie's entrance was, "I Can See Clearly Now."

The next group member, Linda Ronstadt, dressed in the latest fashion, entered to one of her hit songs, "Party Girl." After some preliminary biographical information, Linda questionedShirley Temple about her show business career.

What a perfect cue for Laura Ingalls Wilder. Although Laura was never in show business, her writing of the Little House books allowed the creation of the present day television series, LITTLE HOUSE ON THE PRAIRIE. Therefore, what better musical introduction could she have than the theme from the show based on her writing? The moderator questioned Laura briefly about her family, her schooling, and the hardships her family endured as pioneers on the frontier.

The subject of hardships produced a lively discussion among the group. The questions of Indian cruelty and cruelty to Indians arose and produced a number of insights about early pioneer life. The discussion then proceeded to societal views of handicaps. When Pocahontas indicated that a child with a handicap such as Helen Keller's would be isolated from the tribe and left somewhere to die, an irate Annie Sullivan pounded her clenched fist on the table and demanded an explanation. Pocahontas responded, saying that it was her tribe's religion to cast aside anyone who could not take care of him- or herself. Because of the many dangers in daily life, each tribe member had to be able to defend him-or herself. In addition, the Creator did not expect anyone who was not perfect physically to live. This discussion continued with vehement arguments for some time as each member of the panel contributed her outrage about treatment or mistreatment of others, not only the handicapped. Before anyone realized it, the cameraman was signalling that the alloted time was nearly over.

Interestingly enough, one of the most positive contributions of the project for the class was that the young lady who portrayed Laura Ingalls Wilder was learning disabled with a severe memory problem. While she did have some difficulty remembering her lines, she succeeded in her part as Laura.

The culmination of this experience was the viewing of our show the last day of school. A number of guests were invited to the presentation. One of the most surprising outcomes of this project was that on the day of the presentation, teachers all over the school, from a variety of disciplines, stopped or called and asked when it was being shown. Apparently, the students were so enthusiastic, even the normally reticent ones, that they told anyone who would listen about their production. As a result, the screening had quite a large and varied audience.

What impressed most of the adults present was the genuine empathy of the class during the viewing. Students anticipated certain parts of the script. They were anxious to see Annie pound the table in disbelief about the treatment of the handicapped, and they were genuinely enthusiastic and supportive of the student who played Laura when she remembered her lines. The camaraderie exhibited throughout this venture into global education surpasses any I have experienced during my teaching career.

The re-creation of "Meeting of Minds" was a very positive learning experience for everyone. Certainly students invested time and energy, gained experience in research skills, and participated in a global learning experience. Many of last year's students have stopped to ask when a class is going to try the production this year. Even more encouraging is the number of this year's students who have asked if they, too, can produce a re-creation of "Meeting of Minds." Why not? As for subject matter, the only limitation for such a project on global education is one's imagination!

Global Curricula: A Modest Proposal

by
Rita Sellers-Hoffman

"Back to the basics"--that rallying cry of so many individuals concerned with public education--is a valid call so long as it is realized that the basics are not limited to "reading, writing and arithmetic." A basics curriculum must include, even emphasize, at least two other components: (1) consideration of the questions which are basic to the survival of the world and the quality of life for the world's citizens, and (2) the skills necessary to successfully and creatively deal with those questions.

These components imply the need for a balance between content and process objectives. Many proponents of "back to basics" put a great deal of emphasis on content, what the student should know and understand and perhaps even "do" with the subject. Often too little emphasis is placed on the processes the student uses--particularly skills which are not easily measured, such as analyzing, compromising, communicating orally, and giving feedback. These processes are basic to success in most fields and especially to global solutions; therefore, students must be taught to value these skills and be given practice in perfecting them.

There are limitless possibilities for integrating global studies content with relevant process-skills practice. The following is a description of a unit with a global focus, using small group discussion as the process-skills vehicle. It may be infused into the regular curriculum in nearly any subject and age level by varying (1) the subject and difficulty level of the content material, (2) the time spent to achieve each objective, and (3) the amount of teacher guidance.

Most teachers have tried discussion groups at one time, and many have filed those lesson plans under "Good Ideas Which Didn't Work Out" or in some cases under, "FIASCO, Don't Every Try That Again." This trauma can be avoided by dispelling three myths before you start and replacing them with some practical information. The myths are: (1) students need no training to participate in small group discussions; anyone can talk, (2) small group discussions take practically no teacher preparation time since the students do all the work, and (3) all small group discussions are the same; get together and discuss a topic. The realities are: (1) students need very specific training before beginning, continuous monitoring and evaluating of skills throughout the discussions and intermittant introduction of more specific and advanced skills, (2) considerable teacher time is necessary to plan for introduction of skills and information, to organize the necessary practice of these skills and to prepare materials to facilitate and monitor the discussions themselves, and (3) there are many forms of small group discussion.

The types of groups differ in at least three ways. First, their purpose may vary from collecting many new ideas on a topic to reaching unanimous agreement on a controversial issue to accomplishing a real and practical task. Second, the operation of the group will vary in order to best accomplish the purpose. Finally, the degree of skill needed by the participants to have a successful group varies widely. A teacher would, of course, want to introduce first the group work which requires a few specific skills, participate more directly at first, and turn responsibility over to the students gradually as they acquire skills.

Although there are many volumes written on the topic of small group discussions a practical guide geared to the needs of classroom teachers is practically a prerequisite to a successful unit. The text TEACHING STRATEGIES: A GUIDE TO BETTER INSTRUCTION by Donald C. Orlich, _et. al_. contains an excellent "how to" chapter which includes explanations of small group roles, techniques for systematic observation of group processes, sample forms and ideas for evaluation, types of groups, and a clear, concise explanation of how to plan for, facilitate and participate in each type of group. This book was a valuable source in developing this unit.

The unit emphasizes four goals for process-skills training. (1) _Learn techniques and develop skills in functioning effectively in small group classroom environment_. If students are accustomed to primarily a lecture-written work-test mode of instruction, they must be given training and practice in making physical transitions quickly and quietly, keeping each other on task, organizing their own group, and working independently of the teacher.

(2) _Understand responsibilities of the four discussion group roles: leader, recorder, observer, and participant_. Students frequently attribute too much responsibility to the group leader and don't realize that participants themselves should keep each other on task, encourage shy members to participate, and suggest organizational stretegies. The role of the observer is frequently a new one for students and the rationale for this function, as well as strategies for making the observation accurate and systematic must be taught. It is helpful to explain to the students that during this unit their leaning will be evaluated not only on mastery of the content material, but on mastery of the small group discussion skills, and they can help each other with these skills by _observing_ strengths, weaknesses, and progress. Since all roles will be rotated among students, they will all get a chance to participate and observe.

Each discussion will end with an evaluation phase, during which all group members will complete an evaluation form and discuss the progress of the group toward the specific process goals of that group.

(3) _Learn techniques and develop skills in performing the various roles._ Students should discuss and practice such skills as gatekeeping, compromising, summarizing, concensus testing, disagreeing constructively, and harmonizing. Elizabeth Hunter in ENCOUNTER IN THE CLASSROOM: NEW WAYS OF TEACHING, (New York, 1972) gives a very practical explanation of membership roles. Explanation and practice must also be provided in methods of systematic observation of small group processes. The Orlich text demonstrates several methods and provides sample forms.

(4) Understand procedures and purposes of the various kinds of discussion groups, such as brainstorming, consensus groups, task groups, and problem solving groups. The type of group you use will be determined by both content and process skills.

Topics designed to stimulate thought and creative alternatives call for a brainstorming format. Some examples used in this unit follow. For example, (1) Name some potential future food sources not currently being used which may help eliminate world starvation. (2) What will be the most important changes in the world over the next fifteen years? (3) If you could keep only two books and two inventions from world civilization with which to start over again, what would they be and why? (4) Knowing that the world will change drastically between the time you pursue your formal education and the time you are in positions of real power and decision-making, what five things (include skills, subjects, processes) do you think are most important to study now? (5) What are the five most important questions to be asked and answered if the world is to be preserved and improved for your generation?

Some of the brain-storming topics could be reworded to require a consensus. There are also commercially available consensus topics such as the NASA Moon Walk, the Kerner Report on urban crisis activity, and the "bomb shelter" values activity.

Other topics which require an actual task be performed and a product made presume a task group format. The discovery or invention of new technologies creates ethical considerations. Write a code of ethics which can be used as a guide for those involved to determine to what extent the following are responsible for the ethical questions: (a) the person who invents or rediscovers the technology, (b) the manufacturers and promoters, (c) the government of the country in which it was developed, and (d) the consumer.

A group which involves articulation and solution of a real problem would use a problem-solving format. Examples from this unit include (a) preparing a list of very specific informed questions to send to local legislators concerning the storing of nuclear wastes in our area, and (b) designing a proposal or writing a grant for a local program to help foreign-born residents of our area.

This unit was originally introduced in a high school speech class where the emphasis was on the small group discussion process skills, so the content was quite flexible. In other classes, small group skills could be developed as a vehicle while emphasis could be placed on content related to the subject area. Some global topics and the disciplines to which they might relate follow.

TOPICS	DISCIPLINE
FUTURE FOOD SOURCES	HOME ECONOMICS
GENETIC ENGINEERING	SCIENCE, FAMILY LIFE
ENERGY SUPPLY	AGRICULTURE, SCIENCE, FAMILY LIFE
INSECTICIDES	AGRICULTURE, SCIENCE, FAMILY LIFE, BUSINESS
CONSERVATION	SCIENCE, AGRICULTURE, FAMILY LIFE

THE OZONE	AGRICULTURE, FAMILY LIFE
NUCLEAR DANGERS	SCIENCE
OVER POPULATION	FAMILY LIFE, SCIENCE, HISTORY
PROGRESS VS. DESTRUCTION	SCIENCE, MATH
INTERNATIONAL TRADE	BUSINESS, MATH
COEXISTENCE OF OPPOSING POLITICAL IDEOLOGIES	SOCIAL STUDIES
TERRORISM	SOCIAL STUDIES, FAMILY LIFE
LEGAL SYSTEMS	SOCIAL STUDIES, BUSINESS
ARMS CONTROL	SOCIAL STUDIES
COMPUTER USE AND ABUSE	BUSINESS, MATH, SOCIAL STUDIES
RELATIONSHIP BETWEEN LANGUAGE DIFFERENCES AND INTERNATIONAL PROBLEMS	FOREIGN LANGUAGE, SOCIAL STUDIES
SIMILARITIES AND DIFFERENCES IN PEOPLES OF DIFFERENT CULTURES	FOREIGN LANGUAGE, SOCIAL STUDIES

There are countless questions which should be considered for each of these topics. In fact, a suitable introduction to the unit is a brainstorming group discussing "What questions need to be considered in making global policies concerning this topic?" Other general questions which you may consider in forming discussion topics include (a) What specific information do we need to answer these questions and determine this policy? (b) What sources may have information on this topic, (c) What are the biases of each of the sources identified? and (d) What would need to be done to discover the answer to the as yet unanswered questions on which the policy decisions depend?

In view of the reality that small group work takes more class time and at least as much teacher preparation time as traditional instruction, what justifie its use? First, since small group discussion units are really teaching two curricula simultaneously--the content related to the subject you teach and the small group process skills--they should take twice as much time as a unit teaching only content. Second, the process skills such as communication, prioritization and evaluation are valid curricula since they are so vital to functioning in our world. Third, there is evidence that students retain best what they discover, say, and do rather than what they are told. Therefore, even if one does not accept the necessity for process skills, well conducted discussion groups should be included in the classroom experience, based only on the fact that they facilitate better content retention. The fact that small group work is expensive in terms of time and energy should not be a deterrent to its use. A local N.E.A. chapter has a bumper sticker which seems relevant: "If you think education is expensive--try ignorance."

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Carl Sagan: Scientist in the English Department

by
Suzanne Free

> "In the traditional dialogue between heads of state and heads of laboratories, Queen Victoria asked physicist Michael Faraday of what use his studies of electricity and magnetism were, to which he is said to have replied, 'Madam, of what use is a baby?'" BROCA'S BRAIN, p. 32

P.T. Barnum once remarked that "No one ever lost money by underestimating the intelligence of the American public." Astronomer Carl Sagan's dissenting view on this matter is making him quite a lot of money. His best-selling books and recent public television series, COSMOS, have attracted the attention and sustained the interest of millions of non-scientist readers and viewers, no small achievement in a time when science and technology have been blamed for much that is wrong with the world. Dr. Sagan is committed ("evangelically", THE CHRISTIAN SCIENCE MONITOR of May 8, 1979 says) to cleaning up science's slandered reputation, setting the record straight on what is hopeful and liberating about its quest for new knowledge and what is regrettable and dangerous about some of the human beings who apply it. Convinced that it is possible to popularize science without vulgarizing it, he believes that the "average" person can and must develop a "cosmic perspective" on human history. Scientist and non-scientist alike must see the earth whole, in its cosmic context, the better to appreciate its extraordinary uniqueness and the communality of its people. "There has been a kind of tradition in science," he says, "a commitment to the stupidity of the average person. I don't share that commitment." (MONITOR, p. C17) Science is each person's birthright, and regardless of religion, profession, inclination of interest, or educational level, none of us can afford to renounce it.

TIME magazine (October 20, 1980) notes that among Dr. Sagan's colleagues, purists shudder at such "popularizations." After all, "science has a long tradition of modesty and understatement, even of calculated obfuscation, so that only an elite priesthood will be privy to its secrets." ("The Cosmic Explainer," TIME, 20 October 1980, p. 63) But such a notion of privileged knowledge is repugnant to Sagan. Too many people are ignorant or misinformed about the uses and misuses of science, and that ignorance is hardly blissful, he argues. It is dangerous. It not only deprives people of much joy, but it also relieves them of too much responsibility. "We are a society built on science and technology in which nobody understands anything about science and technology," he comments. "Scientists have a deep responsibility to explain..." (MONITOR, p. C17) And non-scientists have an obligation to listen.

Thanks to Carl Sagan's commitment to explaining, millions of readers and television watchers know more than they used to, for he is not only determined to communicate; he is one "popularizer" with impeccable credentials. As Director of Planetary Studies and David Duncan Professor of Astronomy at Cornell University, he has received the NASA medals for Exceptional Scientific Achievement and the international astronautics prize, the Prix Galabert. He has served as Chairman of numerous astronomical societies and associations, has authored, co-authored, or edited more than a dozen books, has written over 400 articles, and has served for twelve years as Editor-in-Chief of ICARUS, the leading professional journal devoted to planetary research. In 1975 he received the Joseph Priestly award "for distinguished contributions to the welfare of mankind," and in 1978 the Pulitzer Prize for the book, THE DRAGONS OF EDEN: SPECULATIONS ON THE EVOLUTION OF HUMAN INTELLIGENCE.

But it is not Dr. Sagan's outstanding scientific achievements that have won him so much public attention. (There are other distinguished astronomers.) Carl Sagan is also an inspiring teacher and an eloquent writer, and the strategy of his teaching has involved the working out of a very successful teaching "persona," that of an unpretentious, unpatronizing, completely accessible personality--scientist as next-door neighbor. In an effort to demonstrate that style and substance do not have to be mutually exclusive ("Information is no clearer when it is dull") and that scientists are not all solemn, humorless types dividing their time between Frankenstein monsters and atomic bombs, Sagan has risked additional purist shudders by making appearances on late night talk shows; he has been featured in PEOPLE magazine (pictured juggling planets like billiard balls), and has appeared on the cover of TIME smiling engagingly, hands in pockets, standing knee-deep in the "cosmic ocean." The smile and the casual pose are calculated to disarm a "popular" readership that has come to equate science with technology, and technology with nuclear weapons, chemical warfare, and cancer-causing food additives. Come with me, he invites. Consider the art (Jon Lomberg's hypothetical-world paintings, for example), the music (Vangelis and Gustav Holst), and the romance of astronomy. Board an imaginary spacecraft. Tour the galactic neighborhood. "Our feeblest contemplations of the Cosmos stir us," he narrates along the journey. "There is a faint sensation, as of a distant memory, a falling from a height...Some part of our being knows this is from where we came. We long to return..." (COSMOS, New York: Random House, 1980, pp. 4-5) As millions of COSMOS viewers have accepted Sagan's invitation, leaving the earth behind for a stunning tour of alternative worlds, television ratings suggest that there has been a lowering of the guard, a relaxing of anxiety, an unexpected absorption in the wonder and immensity of the Cosmos. Perspectives on science--and on human history--have been adjusted at the same time.

As a teacher of freshman rhetorical writing, I would suggest that Carl Sagan's gift for language has served him especially well in his appeal to large classrooms of "freshman" science students, i.e., ten million viewers per segment of COSMOS. Like most writing teachers, I have tried to include as much instruction in audience analysis, strategies of persuasion and the avoidance of fallacious and propagandist arguments as in sentence and paragraph construction; and year by year I have grown in my appreciation of Sagan's approach to students whose thinking and reasoning habits, prejudices, and opinions might seem as genetically determined as skin color or metabolic rate. ("The Earth is twelve-thousand years old," one writing student announced to his class several years ago. "The Bible says so." He left no room for discussion, no room for revelation, and, without the slightest regret on his part, no room for trilobites, dinosaurs, or australopithecines either.) The problem with students and most human beings, Dr. Sagan writes in BROCA'S BRAIN: REFLECTIONS ON THE ROMANCE OF SCIENCE, "is not a lack of intelligence; rather, the scarce commodity is systematic training in critical thinking." (New York: Random House, 1979, p. 49) Conceding this to be true, realistically estimating the needs and limitations of his audience and disciplining himself to remember the time when Carl Sagan didn't know what he knows now, he knows exactly where to begin and what not to assume. He charms as well as challenges. He attracts rather than assumes attention. He offers enticements to reevaluation. Above all, he respects his audience and lures their natural human curiosity.

He does not flatter, however. Once his students' attention is won, he dramatizes the bleak alternatives to curiosity and reevaluation, offering for consideration the stories of Anaximander, Copernicus, Hypatia, Erasmus, Giordano Bruno, Galileo, Einstein--all original and courageous thinkers, misunderstood, laughed at, scorned, damned, or brutally murdered by those authoritative majorities that could neither afford nor tolerate new truth. But even at the risk of persecution, he says, the true scientist is one who cannot afford or tolerate old lies. He or she is by nature (or, more likely, by conscious determination) one who continues to search for, test, and wonder at "the truth", who, up to the last moment of life, maintains a willingness to be corrected, even at the cost of pride, reputation, peace of mind, or the natural human inclination for a resolution to conflict. The scientific "spirit" knows that truth can be sought in many places--in the BHAGAVAD GITA and THE ORIGIN OF SPECIES and the TAO TE CHING as well as in the Bible or the Constitution of the United States of America. "No nation, no religion, no economic system, no body of knowledge, is likely to have all the answers for our survival." (COSMOS, p. 333) Why favor one to the exclusion of all others? In his Pulitzer Prize-winning book, THE DRAGONS OF EDEN (New York: Random House, 1977), Sagan speculates on the evolution of human intelligence, particularly on the relatively recent "humanity" of neocortical brain activity as it has evolved beyond, but, significantly, not in place of, the R-complex "inner" brain, the seat of religious and cultural chauvinism. ("Deep inside the skull of every one of us there is something like the brain of a crocodile.") Yet a study of brain anatomy is not enough. He also suggests how the Genesis legends, creatively reinterpreted, may still yield surprisingly appropriate insights into our evolutionary past and our anxieties and conflicts as descendants of "Cain", the ancestral aggressively surviving species of Cain.

Characteristically and faithfully, Dr. Sagan offers examples, observations, facts, evidence in abundance before he ventures any "truths" or generalizations of his own. In BROCA'S BRAIN, he cites the con-artist career of Alexander of Abonutichus (200 A.D.) who induced a gullible public to worship a snake wearing a tiny human mask, and made a fortune doing it; not so far from a Jimmy Jones (1979 A.D.) who induced his followers to worship him as he assumed the mask of saviour-millionaire. Examples follow examples of those impatient yearners after truth who have preferred quick, blind faith in absurd "miracles" to the sceptical scrutiny of the scientist, a scrutiny which, "in both science and religion, can winnow deep insights from deep nonsense." (BROCA'S BRAIN, p. xiv) Perhaps the most interesting and controversial chapters of all of Sagan's books are those which deal directly with his earthbound frustrations with closed-minded religious attitudes--some "stupefyingly harebrained." Far from making atheistic or heretical pronouncements (as some of his fundamentalist critics have accused him of doing, who, in my judgment, cannot have read his books very closely), Sagan would agree with Theophrastus who lived during the founding of the Library of Alexandria: "Superstition is cowardice in the face of the Divine." (COSMOS, p. 332) In more than one place, Sagan confesses reverence for the God of Spinoza and Einstin, a God who is "subtle but not malicious." As for those rigid and defensive belief-systems that cannot survive serious criticism and scrutiny, he concludes that they are all the better gone, just as the old Babylonian and Ptolemaic cosmologies are gone.

In an introductory page to the recent paperback edition of BROCA'S BRAIN, a NEW YORK TIMES critic notes that Sagan can write skillfully, compellingly, and near poetically about anything, "and seem as if he learned what he knows while playing in the sandbox." Most other critics in the sciences and the humanities have agreed. He expresses ideas and explains concepts intensely, accurately, courteously, and optimistically, dramatizing without romanticizing, simplifying without trivializing. It is my belief, therefore, that selected chapters or even one or two of his books as a whole might find as much use in the English department as in the science department. On the practical level, I know from experience that his work can easily serve as a starting point for practice in controversial discussion and the formation of arguable assertions on a variety of "touchy" issues--recombinant DNA research, the logic and cost of the search for extraterrestrial civilizations, the future of machine intelligence (will self-reproducing computer-beings one day look back on us as the "apes" they descended from?), ecology, the origins of racial and national prejudice, the necessity of a "planetary conciousness," astrology, animal intelligence and the definition of "murder", the origin of galaxies (creationist versus evolutionists), the politics of science, etc. As a creative-factual writer, Sagan knows how fiction can serve fact (he is considering writing a work of fiction someday), how imagination can serve reason, and how connotative language, metaphor, analogy, and figurative definition ("The brain is a very big place in a very small space") can prod an audience into thinking again about an idea--or into thinking for the first time. In beginning composition classes, his books can serve as sources of examples of carefully considered persuasive strategy, of the benefits of audience evaluation and a calculated persona that reassures rather than intimidates; of the skillful use of parable and anecdote, and of the need for vivid, original, and provocative word choices. ("We are in the galactic boondocks, where the action isn't." "To make an apple pie, you must first invent the universe." "World War III would be like a World War II every second for the length of a lazy afternoon. . .")

Behind all good writing, however, is straight thinking, and this is where Sagan's books--and the questing, self-correcting discipline of science in general--might serve English department writing classes on all levels, from freshman composition to advanced creative writing. As science and religion have begun to recognize a need for one another's methods and perspective to enrich and confirm the truth that each has discovered (see Robert Jastrow's book, GOD AND THE ASTRONOMERS, for an example), so must science and art confess a need for one another. Einstein said (as quoted by Sagan), "Contemplation of the world beckons like a liberation." (BROCA'S BRAIN, p. 30) Both science and art have been dedicated to the liberation of human beings from a tragic underestimation or misunderstanding of their natures, from fear of what isn't frightening, and from the folly of embracing what is frightening. Science can inform and delight the creative imagination, Sagan suggests. As American physicist Richard Feynman writes, as quoted in Sagan's book, THE COSMIC CONNECTION (Dell, 1973, p. 60), "It does no harm to the mystery to know a little about it. Far more marvelous is the truth than any artists of the past imagined! Why do the poets of the present not speak of it?" When scientific inquiry leads to a discovery of a new truth (such as why human beings follow leaders blindly or why the serpent is a universal symbol), causing us to leave behind an old truth or an old interpretation of truth or even an old faith in what we thought was eternally true, it is a cause for rejoicing, Sagan says. Perhaps the poets don't speak it because they don't know of it. The artist, too, must know, and come to "prefer the hard truth to his dearest illusions" (COSMOS, p. 67); striving to stop behaving like Nasrudin, the character in Middle Eastern folklore who persisted in looking in the wrong place for his lost key, simply because there was more light there. We must continue to break new ground, the better to resist the constrictions of human fallibility, the persecutions of human arrogance, and the pretensions and corruptions that sooner or later accompany any religious, philosophical, or artistic claim to "ultimate" truth.

And this brings me to what I consider the most important reason I use Carl Sagan's books in my English classes. Quite simply, I want my students to be exposed to Sagan's "cosmic perspective". Running like a common thread throughout his books is a controlled but unmistakably impassioned pleading for the human liberation that Einstein was talking about. One cannot miss the warmth, the respect, yet profound concern for humanity's immediate future. After all the touring of alternative worlds is over, after all the glory and wonder of the Cosmos is revealed, what shall we say about Earth? Shall human beings choose to rely on their God-given powers of reason or take refuge in daydream and pseudo-religious hallucination? Shall we cling to narrow tribal loyalties a little longer, or "make every effort to understand that our fellow humans, all over the world, are human?" (COSMOS, p. 330) Think again, he challenges his students. Stop underestimating your individual influence since every one of you is equipped with a brain that contains as many neurons as there are stars in the Milky Way galaxy. What is all that potential for, he wonders? How long will we evade the question of Jesus upon which the "salvation" of the world may indeed depend--"Who is my neighbor?"--or the very practical commandment upon which the security of the world may depend--"Love your enemy"?

Such questions come close to the heart of the message of all of Sagan's books, and that message is a warning. The Earth is more vulnerable than ever to the weaknesses of human character and the bunglings of human ignorance, he says, as races and nations arm themselves with nuclear weapons. (Soon there will be a "Muslim" bomb as well as a "Christian" bomb.) Out of misunderstanding and plain orneriness more than a genuine conflict of interest or conviction, we continue to postpone accommodation and reconciliation. How much longer can we delay planetary care and consciousness? We cannot wait a million years for evolution to "get the bugs out" of the human species. The next few decades are crucial. The disastrous dead-ends of militant nationalism are already in sight. Rich, exploitative nations are having to cope with the long-range consequences of their economic tyranny over smaller, poorer nations. Spoilers of the environment are having to concede that there is no such thing as purely "private" enterprise; when taller smokestacks were built in Pennsylvania and Ohio to "get rid of" the pollution, the air grew dirtier in Washington, D.C., New Jersey, and New York. Sooner or later, we must be convinced of the rightness of the "cosmic perspective"; we must get out of our national neighborhoods, disengage ourselves from purely local loyalties and "flat-earth" preoccupations, and see the globe of the Earth whole--"a tiny, delicate, and fragile world, exquisitely sensitive to the depredations of man--a meadow in the middle of the sky." (COSMIC CONNECTION, p. 60) If you doubt the Earth's uniqueness, Sagan says, remember your look at the broiling hellish surface of Venus and the frozen rocky wastes of Mars and the sludgy methane seas of Titan. Travel is broadening. One learns to appreciate home. One sees that in the cosmic perspective every life-form that inhabits the Earth is precious. Consequently, we can no longer tolerate a wanton exploitation of the Earth's surface and a careless mismanagement of its resources that are likely to result in the elimination of 25,000 species of plants within the next few years (according to the International Union for Conservation), and the extinction of a fifth to a half of all life-forms by the end of the century. (See Paul and Anne Ehrlich's book, EXTINCTION, New York: Random House, 1981). Right now we are destroying tropical rain forest at a rate of 50 acres a minute, efficiently, methodically reducing our own chances of survival beyond the twenty-first century.

The more one reads Sagan, the harder it is to miss the logic of his invitation to this cosmic perspective. No one can estimate the beauty and coherence of the vast painting of earth's history with his nose perpetually pressed up against one small corner of the canvas. As a world citizen first and a scientist second, Sagan has accumulated in his books all the astronomy and anthropology and biology and physics and mathematics and religion and philosophy available to him that speak for this perspective. As one of his favorite seventeenth-century astronomers, Christiaan Huygens, expressed it, The world is our country. *Homo sapiens* is our race. Knowledge is our destiny, from Eve's inevitable apple to now. Self-destruction is not our destiny, he adds, unless we choose it. The study of the Cosmos, the exploration of the solar system, and the beginning of journeys to the stars and communication with other Cosmos-dwellers--these adventures stand before us as alternatives to the savage challenges of war, to the stagnation of our bravest impulses for reaching beyond our grasp; they offer an overcrowded cradle-planet a noble and worthy safety valve for its most intense energies and highest aspirations, a relief from global tension that is in danger of expressing itself in war after war, until the last war.

Imagine, he suggests, all the technology, the money and the ingenuity that are poured into world military operations redirected to the exploration of the Cosmos. Who can deny the constructiveness--the health--of such a redirection (assuming, of course, that the hungry are fed, clothed, housed, educated, so that even the poorest in spirit can be glad of life on the Earth)? The human imagination must be fed just as faithfully as the human body, Sagan affirms, and as the human species grows up, it is destined to leave home, to seek the "far country"--the better to understand what home was. Perhaps it is best summarized in the epigraph Sagan uses to introduce Part I of THE COSMIC CONNECTION, lines from T.S. Eliot's Four Quartets:

"We shall not cease from exploration
And the end of all our exploring
Will be to arrive where we started
And know the place for the first time..."

In his introduction to COSMOS, Sagan writes that the book is "dedicated to the proposition that the public is far more intelligent than it has generally been given credit for..." (p. xiii) Even if that is flattery, it is strategic flattery. Carl Sagan is not the first person to demonstrate that human beings are the glory and the scandal of the universe, but, in language accessible to the non-scientist, he most eloquently combines encouragement and warning, enthusiasm and clearheadedness about their future. He believes—or at least energetically hopes--that once educated to the long-term consequences of their actions, men and women will come to participate in the future not as "outsiders" who must die before it comes, but as builders of it. They will stop polluting and poisoning the world for profit; they will stop decimating seal and whale populations for perfume, lipstick, and fur muff industries and hunting gorilla species to the brink of extinction for the purpose of selling ape hands as $20 ash trays. Learning from good science, from good religion, and from painful experience, they will come to be convinced of the wisdom of planting shade trees under which they know they will never sit. What is the alternative?

"We are the local embodiment of a Cosmos grown to self-awareness," he concludes in COSMOS. "We have an obligation to survive." (p. 345) Speaking as a prophet of guarded hope rather than of doom, Sagan predicts a time when earth's brutal wars and narrow chauvinisms will be remembered as the illnesses of a distant childhood, much as we now regard primitive practices of human sacrifice, ritual murder of infant females, or the abandonment of the sick and the elderly to death from exposure. As our knowledge of the universe increases, so will our self-knowledge; interests vested in preparations for war will be gradually, irresistibly, reinvested in travel to the stars and in the search for intelligent companionship in the vastness of the Cosmos. Two Voyager spacecrafts have already begun the search, carrying a "message from Earth" in sound, music, and the spoken word (ranging from the sounds of wind and rain and the song of a humpback whale to Bach, a Japanese Shakuhachi, and a Pygmy Girls' Initiation Song). The message is intended to convey to any cosmic recipient of Voyager that we are--or were--"a species endowed with hope and perseverence, at least a little intelligence, and substantial generosity ..." (MURMURS OF EARTH, Random House, 1978, p. 236) Some of the music intentionally expresses a kind of cosmic loneliness, which might communicate itself across the expanse of light-years. "But one thing is certain about us," he writes in the closing chapter of MURMURS OF EARTH, "no one sends such a message on such a journey, to other worlds and beings, without a positive passion for the future." (p. 236)

In the meantime, Sagan's advice is characteristically plain and deceptively simple: "Any account of cosmic evolution makes it clear that all the creatures of the Earth...are beings to be cherished. We are a rare as well as an endangered species. Every one of us is, in the cosmic perspective, precious." Therefore, "if a human disagrees with you, let him live." (COSMOS, p. 339)

The International Fair: Bringing Other Cultures Into the Classroom

by
William Hemminger

Sometimes it is looking outward, away from ourselves, that we learn most about ourselves. That, at least, is my conviction; and it served as a sort of motto in the development of our high school's Foire Internationale, or International Fair.

What students can participate in becomes theirs, and the learning involved therein is automatic and effortless. So our International Fair at Vinton County High School, MacArthur, Ohio, brought people from Asia, Africa, Latin America, as well as ex-Peace Corps Volunteers to our high school for a day of dancing, singing, story-telling, and slide-showing--not to mention the sharing of an international buffet lunch.

Limited space in our tired school building afforded for us only three rooms for our fair. One room (the only one with window shades) became the slide-show theatre where former Peace Corps people showed slides of Zaire and Liberia. I found slides particularly useful in helping students to "feel" the atmosphere of another culture, particularly one significantly different from our own. Slide shows can be self-paced, slowed up or stopped if questions arise; and that is what we encourage--questions. Accompanying the slides and the discussion of the volunteers was authentic music, always lively and interesting; and so the periods passed, full of sights and sounds of other places.

More active involvement was two doors down the hall--the show room. Before the fair, we slid the desks to a corner closet and spread the chairs out to the back of the room, leaving a fairly large floor (nice wooden floors in these old schools) for movement and demonstration. The only other equipment was a large world map (sadly not standard in all classrooms) and a cassette player. Our guests--an Argentinian folk-singer, a Ghanaian story-teller, a Columbian musician and a Nigerian tale-teller--provided the rest. As in the slide show room, presentations here were continuous throughout the school day, conforming, of course, to the bell schedule. I arranged for the performers to spend either morning or afternoon sessions with us, in order not to overtax their voices of their generosity. The guests were at liberty to plan their programs for the students, the keynote being activity.

My room sits between these two--so it was the "Salle de Reception," a museum and café. The International Outreach Program at Ohio University very kindly lent us a number of batiks, fabrics and artifacts from Southeast Asia, while I gathered cloth, puppets, and pottery from other countries. Peace Corps volunteers and friends helped out enormously for this project. All the items were assembled and labelled, then laid out in the room. I was careful to select things that were not too fragile or too precious; I wanted fabrics we could touch, masks we could put on, puppets we could activate. Things that we can touch and feel seem to be so much more real. Thus did my room become the "museum," as well as the "douane," or customs-office. My students fashioned passport-badges that were to be worn by all visitors to the Fair--passports that displayed their names and home countries. One of the students sat dutifully at a table stamping new passports as the guests, along with a handful of parents and teachers, filtered into the room. Students came from my classes, the classes of the teachers whose rooms were "usurped" by the Fair, and a selection of study-hall regulars. After the morning session, my French III and IV class put out a handsome smorgasbord, with the help of students from Spanish IV next door. To add an authentic international touch, women from Taiwan and Korea had come earlier in the morning and worked in the home economics room preparing dishes from their cuisine for our lunch. Lunch was shared by our guests, a group of junior and senior students, and a handful of teachers and administrators, including me. Lots of cross-cultural conversation, to be sure: food seems to translate well into other languages.

How did I supervise this? With lots of help from my friends--in this case, students from my small French III/IV class. I found costumes for all the students, who then became the Fair's official "ambassadors," showed the international guests around, ran errands to the office and study hall, monitored the "Douane" and the "Salle de Reception," and in general acted as good-natured "go-fers." The costumes served a dual purpose--partly an honor, a distinction for those wearning them, and partly active advertisement.

A few other managerial remarks. The plan for the Fair was, of course, set forth for principal's approval weeks in advance; with the giving of the imprimatur I went ahead and printed up schedules of the Fair program period by period, room by room. This I distributed to my ambassadors, interested parents, other teachers, and staff members. We put up a sign-up sheet in student halls, specifying the number of "Travellers" we could accommodate. Students in all my classes (I teach three levels of French, senior English, creative writing, and journalism) attended the fair, as did the pupils of the Spanish teacher next door. So, we accommodated about 60-75 visitors each period of the day (there were six periods in all), which was more than a small dent in the entire school population. Ideally, of course, all students would be given the chance to participate, though I am very wary of mass-gatherings, especially when subtle cross-culture sharing is to occur.

I find no problem in relating such a program--La Foire Internationale--to either English or foreign language programs. Such an event is one of those exciting times when English ceases to be the often-artificial rigor or reading and writing, social studies, the study of abstraction, and foreign language the memorization of odd and irrelevant verbs. Something mysteriously interdisciplinary occurs; and, what's more, something fun happens. In these self-conscious days of educational justification (I believe accountability is the current euphemism), a little free-wheeling enjoyment is a welcome anodyne to the stultifying rigor of behavioral objectives. Students learn to better see and perceive: they can watch adults from other societies. Language is stressed: not only do the students hear other language, they can see the languages at work in their natural and vital contexts. What greater motivation for students of foreign languages could there be? Each student's world awareness is naturally expanded, as countries with perhaps obscure or only newsworthy names become homes for real people with real-life joys and sorrows. Stereotypes are challenged--an important step in our growth from solipsism to genuine compassion for others. And most important, people of different ages, from different parts of the world meet, laugh, and talk. What could be more important in a shrinking and troubled world?

Self-Consciousness and Planetary Consciousness

by
Beverly Woodward

It is said that in the earliest stages of life the infant does not differentiate between self and other. For the very young infant "self" and "world" are coterminous. Gradually this differentiation occurs, at first through the infant's interaction with the central parenting figure, usually the mother, and then through other developmental experiences.

At the heart of the differentiation process is the process of naming. A large part of what we call education is simply the teaching of names. By the time the child arrives in school it has already learned to name many things. In school this process continues, as the child learns to identify objects in an ever broader and more ramified world.

Along with names the child learns attitudes towards what is named and stories about what is named. The attitudes include respect, reverence, fear, disdain, friendliness, hostility, concern, indifference, and so forth. These attitudes are conveyed especially by the teachers of reading and writing and of history and social studies. But all teachers participate to some extent in this kind of teaching.

In the typical teaching process, the learning of names not only expands the child's awareness, but establishes barriers which impede the exploration of self and the development of a sense of relatedness to the planet as a whole. In this country the child will learn (or may learn) quite a bit about his or her community and state and, of course, will be administered the required dosage of U.S. history. But in most schools self-consciousness and planetary consciousness will not be actively fostered.

It is the thesis of this short essay that self-consciousness and planetary consciousness should be (in fact, almost necessarily are) fostered together. Coming into contact with various facets of his or her own humanness will create in the child a more fertile basis for the understanding of others--whether they be other individuals or other peoples and their cultures. Similarly, the understanding of diversity among people and peoples can assist the young person in understanding his or her own diverse possibilities.

To link together these two kinds of awareness is to indicate that education never is and must not be presumed to be only an imprinting of data. Education is a teaching of responses (at least in part) and the responses taught go considerably beyond those that we make on multiple choice tests. How, for example, will we respond to certain inner promptings? What will our response be when we hear that country A is in conflict with country B? And if the Irish and the Italians are not getting along in our home town, how will we respond to that?

Related to the notion of response is the notion of responsibility. According to the dictionary, responsibility implies accountability. We should be able to explain why we have responded as we have. Unfortunately, in my view, once education gets beyond statements of logic and statements of empirical fact (1 + 1 = 2; George Washington was the first President of the United States), it teaches modes of "accounting for" that are often seriously defective. For example: 1) It is sufficient reason for shooting another man that that is what the President of one's country has decided one ought to do; 2) It is all right to consider the needs of "foreigners" less significant than the needs of Americans--after all, they are not Americans; 3) Since English is widely spoken in this country and in the world, it is not important to learn a "foreign" language; 4) It is not all right to hit the teacher--s/he will punish you for that--but it is all right to stick only with one's clique in the school yard--there is no punishment for that; 5) It is all right to feel contempt for ourselves when we fail (after all, that is what others do). Of course, innumerable additional examples could be provided, many of them more subtle than those used here.

The separation of church and state, in many ways a desirable development, has unfortunately deprived education of some of its overt ethical content. Since education always includes ethical content (it teaches attitudes, and rewards and punishes behaviors), the result is that the teaching of ethics has become a more covert--and therefore, unexamined--aspect of the teaching/learning process. (In authoritarian religious settings the ethical content may be relatively unexamined as well, but for different reasons.) It is the covert manner in which ethics is taught that most hampers the development of young people into self-aware and deeply responsive (and therefore responsible) adults.

At a recent conference where our task was to "imagine a weaponless world," a number of us found that an important component in our image of such a world was the kind of education provided to children and young adults. For one woman the most salient element was acceptance of (not just toleration for) diversity and the elimination of those forms of competitiveness that pit child against child. Others of us focused on the kind of curriculum we might expect to see in such a world. (It is worth noting that none of us who did so are school teachers by profession, so it was not some kind of professional bias that caused us to single out school curriculum as an important aspect of that better world we all hope to see.)

Among the elements in the curriculum we conceived were global ethics, theory and practice of nonviolence (nonviolent conflict resolution and nonviolent struggle), ecology (to foster "earth consciousness") and a "junior year abroad" at the high school level. One can imagine others: instruction in meditation (need this be considered a religious exercise, and therefore unacceptable in a public school, given the fact that it transcends religious differences and may also be practiced by "secular humanists"?), storytelling in different cultures, language instruction (in improved forms), the history of science, mathematics, and technology (showing, perhaps in an elementary way, the contributions of different cultures, so as to overcome the notion that this is all a "Western" invention), poetry and folklore, biographies of peacemakers, history from a planetary perspective (not the same as world history), etc.

Though some of these subjects may seem rather complex and "advanced," I believe that it is possible to teach elements of all of them even to very young children. Further, it should be noted that the curriculum envisaged is not a homogenized curriculum with children everywhere studying exactly the same things. Indeed each of the courses mentioned would permit of widely varying contents. But there would be a common intent--to assist us in living together in peace on this planet--and to stimulate each child's capacity to live imaginatively and constructively.

In my work as coordinator of the International Seminars on Training for Nonviolent Action (ISTNA), I have been professionally concerned with one of the elements just mentioned, namely education in nonviolence. In a world where violent "solutions" are so readily resorted to, it requires thought, research, experimentation, and practice, if nonviolent alternatives are to be implemented. One of ISTNA's educational programs has been in the area of Children and Nonviolence. Those active in this field have tried to identify the key elements of a nonviolent atmosphere for children (which, by being nonviolent, will stimulate the nonviolence of the child). These include: self-affirmation (a child who cannot affirm him- or herself cannot affirm others), sharing of feelings, building a sense of community, and using creative nondestructive approaches to the solution of conflicts. (A satisfactory physical environment- food, clothing, shelter, medical care- is also essential.) In the words of a report from an ISTNA workshop: "Self-affirmation and a sense of community are essential to the emotional well-being of children. Self-affirmation helps to work against the verbal deprecation so often aimed at children by other children or adults. Building a sense of community is vital in assisting people to work together against injustice in their own lives and in the world around them. Both self-affirmation and a sense of community help to develop the ability to find and use nondestructive alternatives to violent conflict."

Often the school atmosphere is one of both overt and covert violence (nearly always there is covert violence). Teachers may understandably despair or being able to mitigate the effects of this atmosphere, let alone radically change it. While there are no "quick fixes" for such a situation, we believe that there are methods by which teachers, especially teachers working together in groups, can help to change the environments in which they teach and help their students to respond to the world with more hope and more self-confidence--and, therefore, with a great capacity to act affirmatively and nonviolently in their relations with others.[1] Students who have come to an understanding of some of the sources of violence in their own lives and in their immediate milieu and who have directly experienced the effectiveness of nonviolent approaches will have a better understanding of violent transnational conflict and of the steps that must be taken if such conflict is finally to be made nonviolent.

NOTES

[1] For those interested in helping children and young people to develop a capacity for nonviolent conduct even in situations of stress, I can recommend two manuals:

THE FRIENDLY CLASSROOM FOR A SMALL PLANET, by Priscilla Prutzman _et al_; available from the Fellowship of Reconciliation, Box 271, Nyack, NY 10906; $6.95 + $1.00 postage (this includes a newsletter sent to teachers who purchase the manual).

A MANUAL ON NONVIOLENCE AND CHILDREN by Stephanie Judson (ed); available from the Nonviolence and Children Program, Friends Peace Committee, 1515 Cherry Street, Philadelphia, PA 19102; $5.00 + 50¢ postage.

Further information regarding ISTNA can be obtained by writing: ISTNA, Box 38, So. Boston, MA 02127.

Ferners and Friends:
Linking Southeastern Ohio to the Rest of the World

by
Mary Anne Flournoy

Imagining the world beyond home and community for many children can be overwhelming. One of the easiest and most effective methods for making global concerns immediate and personal is to increase young people's awareness of their ties with the rest of the world. Whether they are aware of it or not, every child in every classroom has links to other peoples, other cities, other nations. Just point to the ballpoint they hold in their hand, the banana they have brought for lunch, the aluminum in the frames of the windows or the calculators and clocks and other electronic devices around them. There are plenty of ready examples. Students who are made aware of these connections cannot fail to see the interconnectedness of our lives one to another. They cannot help but feel a part of a global system.

Infusing global perspectives into the classroom can begin with something as simple as taking off tennis shoes to search for country of origin (Korea?) or doing a room inventory or home inventory for foreign products. It can be as complicated as surveying your entire community for international links with field trips to local stores, interviews with area businesses, churches, service organizations, schools and government agencies to determine the extent of their international activities. Results of these investigations can be made available to your community via the local newspaper or by means of a newspaper or magazine published by your students. Guidelines and suggested activities for identifying global linkages may be found in OHIO AND THE WORLD, developed by Michael Fuller for the Ohio Council for the Social Studies.

We all wear cultural blinders. One of the ways we as teachers may help develop sensitivity and respect for cultures other than our own is to teach our students to look at the world "through someone else's eyes." For example, they may read books or articles written about other cultures by nationals of that culture and compare with American versions. Or books written about America by foreigners. This writer has used proverbs, sayings, cartoons, and jokes from around the world to challenge cultural stereotypes. There are also a number of excellent articles which cause students to think about the assumptions of their own cultures. Among the best are "Nodnelds," a story about an imaginary group of people with many customs Americans might find repugnant, "Sacred Rac" which examines America's obsession with the automobile, and "Nacirema" which presents American customs regarding body cleanliness from an outsider's point of view.

Another way to inculcate a global perspective is to deal directly with the process of communication both within a culture and across cultures. For instance, a unit on comparisons between American and British English, and perhaps Australian English or communication between various ethnic groups which have unique dialects or patterns of slang is one good way. The study of a specialized language such as CB jargon, acronymns, or common abbreviations is another. There are several good examples of COMMUNICATING ACROSS CULTURES IN INTERCOM #88 "Bridging Social Studies and Language Arts."

Folklore from many cultures provides an easily accessible means of infusing global education into the curriculum. Folktales, superstitions, medicinal practices, games, songs, festivals, dance rituals, verse, fables, myths, legends and epics can be used as a starting point for examining customs, moral values, traditional societies. By learning that persons far distant in space, time and custom have some of the same questions about origins of things, students can gain a sense of closeness with the human family. That closeness can help generate a positive interest in things that are different instead of a fear of strangeness.

Judith M. Barnet in CULTURE'S STOREHOUSE: BUILDING HUMANITIES SKILLS THROUGH FOLKLORE is an excellent guide to using folklore, grades 7-12. She cites four benefits that can be derived from the study of folklore:

1. the development of the idea of the world as a system linked by commonalities;
2. understanding differences in perception, especially that all cultures are based on deeply held beliefs that cannot be challenged lightly or changed quickly;
3. help toward understanding of a complex problem such as population;
4. understanding of self through the simple, direct way characters of folktales deal with conflicts and change, and
5. understanding of others so that Americans "will not be imprisoned in their ignorance."

There are, however, cautions to be noted when dealing with folklore. As Angene Wilson has noted in "The Images of Africa in Elementary Schools," one must guard against focusing exclusively on folktales with animal characters to the exclusion of people. The teacher must be wary of inaccurate generalizations and using examples of folklore taken out of cultural or ethnic context. As a remedy she suggests a mixture of folklore with stories or plays of the contemporary culture, such as are available through Heinemann's African Writers Series.

Role playing is another way to make the world beyond home, classroom and community seem closer and more personal. By simulating everyday situations, such as sharing a meal in which family members sit on the floor, or greeting strangers in a country where strangers are sacred, or attending a religious festival, young people will get a feel for how they might act had they been born into a culture different from their own. Ideas for such role plays can be found in embassy briefings, State Department country bulletins, Brigham Young University CULTURGRAMS and many cross cultural training manuals. In addition, there are several excellent simulation games with a global perspective--most notably Bafa Bafa, Road and Terra II which provide students with an opportunity to experience vicariously the encountering of another culture. INTERCOM periodically publishes these games.

The local newspaper provides a steady stream of articles, editorials, and advertisements with global content. Students can follow a particular country or issue over a period of time, reporting their findings in some manner. Foreign English language newspapers which are available through local libraries add a different perspective to the classroom and give students a chance to observe that news may not be interpreted uniformly throughout the world. Our family observed that events in Iran reported in an English language newspaper in Indonesia differed significantly from those sameevents portrayed by the COLUMBUS DISPATCH.

Pen pals offer another very direct way of infusing a global perspective into the curriculum. Letters from students abroad can be shared with the class as well as pictures and post cards which are often a part of such an exchange. There are possibilities for class partnerships and school partnerships through the Peace Corps Partners Program. Older students can actually work to raise money and provide assistance for schools in Third World countries. One U.S. teacher chosen for a Japan Study Fellowship initiated an exchange of representative artifacts with students in Japan. Students picked 20 articles representative of the U.S., wrote explanatory notes, enclosed photographs of themselves and provided information about their school. Japanese students responded by presenting the visiting teacher with a similar kit which she then shared with her classes upon her return home.

A personal global link common to all students is their own family history and the origin of their names. Unless your class is largely Native American, all of your students' families originally came to America from another country. With a little help most students can discover their roots. There are many books which give place origin of names, both given and family, as well as meanings. This writer has never seen a class that failed to be excited about the origin and meaning of their own names.

One often overlooked global resource is people: people who will act as cultural informants. There are often those in your community who can share international experiences and/or concerns. Church people, business people, service personnel, and international students studying at nearby universities are possible sources. Using international students is one of the best ways this author has found to break down the stereotypes students often have about persons from other countries. There is no substitute for the opportunity for students to talk face to face with persons of another culture. These sessions can take the form of formal presentations, preferably with visual or tactile components followed by a question period. Small group or individual informal interviews are also successful.

This author is currently involved in a project sponsored by the National Endowment for the Humanities which utilizes international students in a series of three consecutive visits to the same classroom. Repeat visits are arranged to enable the students and visitors to reach a point of mutual ease and to facilitate sharing beyond a superficial level. In this way, a variety of class activities can also be shared with the international visitor. In local universities there are also often foreign English teachers who can share with your students the way English is taught in other countries, and the importance it occupies in the educational systems there. The possibilities for this kind of people-to-people exchange are endless.

Opportunities for developing a global perspective are everywhere. With a little ingenuity you'll have your students making linkages at every turn.

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Teacher Education Department
307 13 McGuffey Hall
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4 Front Street
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BYU Center for International and Area Studies
Publication Services
130 FOB, Box 61
Provo, Utah 84602

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P.O. Box 4054, Dept. UF
Santa Barbara, California 93103

A list of Pen Pals and Other Exchanges is available from
UNICEF Information Center on Children's Cultures
331 East 38th Street
New York, New York 10016

A description of the Peace Corps Partnership Program available from
Peace Corps
Washington, D.C. 20525

Studying the World Court as an InterFuture Scholar

by
Teel D. Haas

I would like to share with you my experience in a special kind of international program called InterFuture--which is short for "intercultural studies for the future." Headquartered at 150 Nassau St., New York City, 10038, InterFuture is an organization which selects and prepares undergraduates to conduct independent research projects in foreign locales.

In early February, 1973, I sat in the Hague among approximately fifty people from various countries and witnessed the dignified installation ceremony for three newly-elected justices of the International Court of Justice. The fifteen men filed into the hall dressed in the traditional black robes and lacy white ascots and sat on the ornately carved high oak bench. The room was not dominated by the justices, however, but by three large stained glass windows. One portrayed the wars and conflicts of the past; the second showed mankind's attempts to learn to work together in the present; and the third represented a future when the world would be at peace with itself.

This was the beginning of my semester in The Netherlands and my project as an InterFuture Scholar. The program emphasizes intercultural studies under the themes "internationalism" (of which my project was an example), "habitat," and "individual and society." Participants select their own topics within these themes, and about eight months before setting foot abroad they begin intensive preparations for their field research in such countries as Britain, Ireland, Holland, Belgium, Ghana, Ivory Coast, Jamaica, or Surinam.

In June, 1972, as a nominee from Grinnell College in Iowa, where I had just finished my sophomore year, I attended my first IF preparatory conference at The Western College in Oxford, Ohio. Participants from campuses around the country encountered one another and the multinational IF staff and alumni for a brain-stretching four days of discussion of what "internationalism" and "intercultural studies" meant to us, what research projects we wanted to conduct, and why. During the summer I tackled a list of readings on the International Court (my chosen topic), international law, Holland (my chosen country for research), and interviewing techniques.

We met again in August, this time at Barat College in Lake Forest, Illinois to discuss what we had learned on our own and to work together refining our projects, as well as learning the basics of research methodology. At the end of this conference we set our goals for the forthcoming on-campus semester and made notes to ourselves to send other participants any information we might encounter which would be helpful to them.

Fall semester, I worked with my professors at Grinnell to expand my knowledge of international law, the International Court, and research methods. In

January all the IF Scholars met at Southampton College on Long Island for a final pre-departure conference. We presented and explained our projects to each other and were guided by the IF staff through some human relations exercises designed to prepare us, at least a little, for the culture shock we were soon to experience.

My topic had gained considerable focus since early summer, and I now planned to research the Court's 1966 decision on South West Africa (now Namibia), surveying records for information on how African nations viewed the Court prior to 1966, and analyzing reactions to the 1966 decision and contemporary African attitudes toward the Court and international law in general.

On arrival in the Hague, I met my tutor, pre-selected for me by InterFuture. He was Professor Joop Syatuaw, a specialist in international law at the Institute of Social Studies. He directed me to volumes in the Peace Palace Library, and I met with him weekly to discuss my readings and to analyze how they related to my topic. With Dr. Syatauw's assistance, I met the public relations officer at the Peace Palace, who provided me some then-unpublished United Nations documents which were important to my project.

Consulting with Justice Hardy C. Dilliard, the American representative on the Court, I told him of my desire to interview several of the justices who were familiar with the cases I was studying. Through Justice Dilliard and other contacts, I was able to arrange interviews with the three African justices--Isaac Forster (Senegal), Louis Ignacio-Pinto (Dahomey), and Charles Onyema (Nigeria). These gentlemen were most gracious and quite frank in responding to my questions about the Court, the 1966 decision on the South West Africa cases, and their opinions on the role of the Court.

The comments of the three judges showed me two very different concepts of this role--one, that the Court can take an active role in ameliorating certain situations through its interpretation of the law, the other that to do so implies a legislative act not in the domain of the Court. Their responses added greatly to my understanding and appreciation of the complex political and ideological influences upon an international organization like the Court. I was also privileged to speak with Dr. Edward Van Raalte, who writes for the NIEWE ROTTERDAMSE COURANT and has been an observer of the Court since the days of the League of Nations. He discussed the 1966 cases and offered me his personal assessment of the Court and its future.

My academic experience during the four months in Holland was both rigorous and exhilarating, but there were other experiences also of importance. I met other students at the Institute from many parts of the world and participated in some rather passionate political discussions with Arab friends, as news of Watergate was breaking and troubles continued in the Middle East.

In short, I awoke through my InterFuture experience to a world much larger than I had ever known. Although that might sound trite to well-travelled scholars, it is for me an honest statement.

Inspirational, Educational Value of International Arts Festivals

by
Alfred Weiss

A few summers ago, a group of British undergraduates were so enraptured by an international arts festival in Portugal that they vowed to organize a comparable festival in London. This ambition was backed by such determination that on August 3, 1981, the first London International Festival of Theatre began a fortnight of performances, exhibitions, entertainments, celebrations, workshops, discussions, debates, convocations, and comraderie. So artistically successful was the highly diversified, but highly integrated event that even as the first LIFT was in exciting progress, the second was already being planned for the summer of 1983.

Major theatrical groups from Brazil, Peru, Malaysia, Japan, Holland, West Germany, Poland, and France gave seventy-six performances in six theatres. Every day eight companies presented street theatre in four locations. The Festival Centre offered performances every noon to 3 p.m. and music starting at 11 p.m. Forums included such topics as "Theatrical Form as a Political Weapon" and "Reviewing the Visual -- Toward a New Critical Language."

The inspiration, education, and entertainment provided by international arts festivals make their proliferation gratifying indeed. The number of festivals is steadily growing. The increasing number of places presenting festivals is making them conveniently accessible to more and more people. The spread of festival dates is enabling people to attend more than one, even to hop from one to another. The only problem created by increase in the number of festivals is a delightful problem of choice.

Usually, factors of time, distance, and economy or of program content determine decisions. But how can one who has never gone to an international arts festival decide which ones to attend? Probably any festival chosen will be a right decision. However, if unsure, both the novice and the experienced festival-goer can do no better than the one which transcends all others and is in a class all its own, the Edinburgh Festival.

Actually, the name "Edinburgh Festival" is a catch-all for a complex of concurrent festivals in Scotland's exquisite capital for about four weeks every late Ausust-early September. At the heart is the highly prestigious Edinburgh International Festival. Around that, providing incredible quantity, is the Festival Fringe and, providing incredible variety, are festivals of cinema, television, radio, literature, poetry, rock, and jazz; art exhibits; horticultural displays; scientific conferences; regional ceremonies; and unpredictable special events.

The 1981 Edinburgh Festival was typical. The official Festival featured theatrical companies from Lille, Athens, Rumania, Birmingham, Brighton, and London; opera companies from Cologne and Scotland; dance groups from San Francisco, London, and New York; chamber performers from Poland, Hungary, Switzerland, Germany, Great Britain, and the United States.

The Fringe offered about nine thousand performances of more than seven hundred shows by nearly five hundred companies at more than one hundred fifty venues. Performing groups came from Sowete, Reunion, Australia, New Zealand, Japan, Turkey, France, Norway, Austria, Switzerland, Mexico, Ontario, Saskatchewan, Boston, New York, New Jersey, Los Angeles, Seattle, and many places in Scotland, England, Ireland, and Wales. Also there were multinational companies and expatriate groups.

On the Edinburgh Festival Fringe, as at many international arts festivals, the aesthetic range is considerable. Not surprisingly, the ideological range tends to be fairly narrow. Themes tend to be humanitarian, nonpartisan, and global. Propaganda tends to be against prejudice, discrimination, exploitation, deprivation, repression, isolation, waste, armament, and brutality.

Much of the unique value and excitement of arts festivals derives not only from the varied offerings but also from the mingling of a vast assortment of people. Those who attend festivals tend to be heterogeneous in age, affluence, culture, and life-styles, but homogeneous in their dedication to the arts and to internationalism.

At the Edinburgh Festival, performers and audience are very easy to meet and are eager to join in conversations and discussions. Many of the venues have cafes, bars, or snacking facilities characterized by informality and friendliness. Both the Festival Club and the Fringe Club, with their dining and drinking facilities, lounge areas, and supplementary entertainment, are conducive to instant friendships. So are the many picturesque pubs, clubs, and discos of Edinburgh.

Perhaps not all people who attend international arts festivals react as dramatically as the group at Coimbra who were inspired to start their own major festival in London. But nearly all gain broadened aesthetic, intellectual, and moral perspectives as they share enthusiasms, exchange frames and details of reference, confirm values, and bask in the glow of humanity and creativity. Those who are devoted to the arts and committed to globalism will enjoy immensely and profit immeasurably from attending these magnificient events.

(Useful addresses for information: Edinburgh International Festival/21 Market Street/Edinburgh EH1 1BW/Scotland. Edinburgh Festival Fringe/170 High Street/Edinburgh EH1 1QS/Scotland. London International Festival of Theatre/ Buckingham Court/78 Buckingham Gate/ London SW1/England).

The Japanese American Internment: A Lesson to be Learned

by
Diane Narasaki

One evening not too long ago, my teen-age daughter Rachel came home bristling with indignation. The cause of her indignation was a classroom lecture on the WWII evacuation and internment of Japanese Americans and resident Japanese aliens.

The teacher justified the evacuation and internment on the grounds of national security and wartime hysteria. She spoke of the danger of spies and saboteurs among persons of Japanese ancestry in the U.S. The teacher also explained that the wartime hysteria throughout the country, but particularly the West Coast, necessitated the evacuation and internment of Japanese Americans and resident aliens for their own safety.

Rachel questioned the justification, reminding the teacher and class that the U.S. was at war with Germany and Italy as well as Japan. She asked why only persons of Japanese ancestry were evacuated and interned. Her questions raised the possibility of racist and other motives behind the evacuation and internment.

The teacher dismissed Rachel as "narrow-minded." She suggested that Rachel study the history of those events and find out what really happened in 1942.

Rachel took her teacher's advice to heart. She came to me because she knew that I am deeply interested in, and in the course of my work for the American Friends Service Committee, active on, human rights issues. She knew that the AFSC has historically been involved in work on the evacuation and internment, speaking out against it at the time, assisting those evacuated and interned, and at the invitation of the War Relocation Authority, provided certain humanitarian services to internees. She knew that part of my work involves the issue of redress for persons of Japanese ancestry evacuated and interned during the war. She asked me to tell her what I knew and what she could read on the subject. I suggested that Rachel read YEARS OF INFAMY by Michi Weglyn and have since given Rachel, other interested individuals, and organizations the following information.

WHAT HAPPENED:

Shortly after the bombing of Pearl Harbor, approximately 120,000 persons of Japanese ancestry (2/3 of whom were American citizens and 1/3 of whom were resident aliens excluded from U.S. citizenship by exclusionary immigration laws) were removed ("evacuated") from their homes, schools, farms, businesses, and other places of employment on the West Coast; allowed to take only those possessions that they could carry; rounded up and held at county fairgrounds, race tracks, and livestock exhibition halls with barbed wire fences, search lights, and guard towers with armed guards ("temporary detention centers"); and incarcerated ("interned") in inland concentration camps ("relocation centers") for an average term of 3½ years. Dozens were shot trying to leave, eight were killed in camp, some committed suicide.

Many of the Issei or Japanese immigrants, the traditional leadership, and persons who were deemed potentially influential in the Japanese American community were taken first, often with no warning and at gunpoint. The government took them first to prevent organized resistance to the evacuation and internment. These people included community leaders and elders, priests, ministers, editors, journalists, Japanese language teachers, martial arts teachers, and a variety of others. Many were shunted from camp to camp or placed in special camps to prevent their gaining a following. It was not uncommon for families to wait for weeks or months before receiving notification, through censored letters, of the cause of their disappearance and news of their whereabouts. The average age of those left in the community before the general evacuation was nineteen years.

The general evacuation from the West Coast included the remaining men, women, and children, old and young, able and sick; anyone of 1/16 Japanese blood or more.

The Federal Reserve Board conservatively estimates property losses alone at $400 million in 1942 dollars. This figure does not take into account the greatly increased value of much of the urban properties and farmlands. The National Council for Japanese American Redress estimates loss of normal wage and salary incomes at more than $280 million in 1942 dollars, excluding pension rights, job seniority, and lost opportunities for promotion. The National Council estimates the loss of business income for business owners and farmers at $155 million in 1942 dollars.

WHY IT HAPPENED:

Military security has usually been cited as the major reason for the massive evacuation and internment. However, it is now clear from formerly secret pre-Pearl Harbor State Department, Army, Navy, and FBI reports spanning over a decade that persons of Japanese ancestry in the U.S. were highly loyal and posed no threat to national security. No persons of Japanese ancestry were ever charged with or convicted of spying, sabotage, or disloyal acts.

Protection of persons of Japanese ancestry is another reason often given for the evacuation and internment. White hostility certainly existed, but in a democracy it is customary to imprison those who harass or attack others, rather than imprisoning the victims--martial law could have been declared on the West Coast to protect persons of Japanese descent. The 120,000 innocent people who were forcibly uprooted and incarcerated in barbed wire camps with armed guards in watchtowers knew that the guns were pointed in, not out, of the camps, and did not feel safe from white hostility.

Why then were they evacuated and interned? A long history of legalized white racism and economic greed are two reasons agreed upon by most scholars and others who have studied the causes. For instance, Japanese immigrants were prohibited from U.S. citizenship until 1952. There were property laws like the California Alien Land Laws of 1913 which in effect denied Japanese immigrants the right to own land. There were laws that prohibited the immigrants from owning or possessing firearms, commercial fishing licenses, employment with government, the practice of law and other occupations, attendance at white schools, and marriage to Caucasians, among others.

A brief look at the portrayal of persons of Japanese ancestry illustrates the long history of racism that led up the evacuation and internment.

A February 23, 1905, SAN FRANCISCO CHRONICLE read: "The Asiatic can never be other than Asiatic, however much he may imitate the dress of the white man, learn his language, and spend his wage for him. Nor will he ever have the slightest concern with our laws except to evade them, nor with our government except to cajole and deceive it."

In 1924, V.S. McClatchey, leader of a delegation lobbying the U.S. Senate to pass the Japanese Exclusion Act which excluded Japanese from entry into the U.S. as "aliens ineligible for citizenship," testified: "The Japanese are less assimilable and more dangerous as residents in this country than any other of the peoples ineligible under our laws. With great pride of race, they have no idea of assimilating in the sense of amalgamation."

It is not surprising, then, that in 1943, General Clinton DeWitt, Commanding General of Western Defense, stated before the House Naval Affairs Subcommittee on the Relocation of Japanese Americans: "A Jap's a Jap. They are a dangerous element, whether loyal or not. There is no way to determine their loyalty...It makes no difference whether he is an American...You can't change him by giving him a piece of paper. The Japanese race is an enemy race and while many second and third generation Japanese born on United States soil, possessed of U.S. citizenship have become 'Americanized,' the racial strains are undiluted."

The lack of evidence or even probable cause did not deter various government and military officials from their support for the incarceration of 120,000 innocent people. Bills introduced into the Congress that would have stripped Japanese Americans of their citizenship and deported them to Japan, or worse yet, sterilize them, were further evidence of the open racism expressed at the time.

Many farmers and others on the West Coast had long coveted the lands and resented the growing competitiveness of the immigrant and Japanese American farmers and entrepreneurs, and lobbied for their removal and incarceration. For example, an article on the internment in the August 30, 1981, SEATTLE TIMES said that: "On February 27, 1942, the Valley Protective Association was formed at a meeting in Auburn. A resolution prepared by the group said: 'Whereas we believe these Japanese are all of the same race and physical characteristics so that no line can be drawn between citizen and alien, or between loyal or disloyal...Therefore, be it resolved that it would serve the best interests of all concerned to remove, at the earliest possible moment, all members of the

Japanese race to a place distant enough to ensure the safety of our war industries.'

But the real reason for the groups' support of internment was indicated further in the resolution: '...we recommend that a decision be made at once, in order that no delay be made in placing white tenant farmers in the valley.'" Japanese Americans and their immigrant parents were forced to leave behind or sell their property, businesses, and personal effects that could not be carried with them, for a fraction of the original value.

DANGER TO CIVIL LIBERTIES:

The following constitutional rights were denied or abridged during the internment: freedom of religion, freedom of speech, freedom from cruel and unusual punishment, freedom of the press, freedom from unreasonable search and seizure, right to assemble, right to be informed of charges, right to speedy and public trial by jury, right to be confronted by accusatory witnesses, right to call favorable witnesses, right to legal counsel, right to reasonable bail, right to habeas corpus, right to life, liberty and property, right against involuntary servitude, right to keep and bear arms, and the right to vote.

The Supreme Court never took a clear position on the violation of civil liberties in any of the cases brought by Japanese Americans challenging the constitutionality of the evacuation and internment. The Court bowed to the government and military and decided each case on the narrowest possible grounds. Only Justice Murphy, in the 1944 Korematsu case, dissented and referred to what was happening as the "legalization of racism" and "the erroneous assumption of racial guilt rather than bonafide military necessity."

Many legal experts perceive these decisions as ominous precedents, and fear that they set the stage for similar treatment for any unpopular racial, political, religious, or other minority in times of crisis.

CURRENT RELEVANCE:

The trauma to the Japanese American community has been so severe that it has taken forty years to begin to tell the true story of what happened. Sally Kazama, of the Asian and Pacific Women's Caucus, observed: "Why forty years later? The emotional scarring of people subjected to racism can never be measured. Like the rape victim who must bear the humiliation, trauma, pain, and fear of her experience, suppressing the memory in order to survive, we have also been traumatized all these years."

The continuing concern in the Japanese American community over their removal and incarceration and the tremendous losses and suffering caused by the experience has recently generated two bills.

One bill, signed into law, established the Presidential Commission on Wartime Relocation and Internment of Civilians. The Commission has been holding hearings across the country in recent months to determine whether a wrong was committed against persons of Japanese ancestry and if so, to recommend appropriate remedies. The Commission will soon be making its recommendations to the Congress.

The other bill was introduced by Washington Congressman Lowry to recognize and redress the human rights violations and discourage such violations in the future. The bill would have provided direct compensation to those incarcerated or to survivors of deceased internees, a flat $15,000 plus $15 per day of incarceration. Although the bill was killed in committee, Lowry has stated that he will reintroduce the bill until it is passed.

Supporters of monetary redress, which can take many forms, point out that although the U.S. government was instrumental in pressing West Germany to pay billions (and they owe billions more) to survivors of Nazi death camps, the government's only attempt to compensate former internees was the 1948 Evacuations Claim Act, which only awarded $38 million though nearly 24,000 claims which asked for a total of $132 million were filed.

Supporters of redress seek redress for prolonged loss of liberty, loss of normal wage and salary incomes, business income for business owners and farmers, property losses, mental and emotional suffering and psychological injuries sustained, and educational losses caused by sudden termination of normal schooling and government's suppression of the teaching of Japanese language and certain branches of Japanese culture.

They point out that monetary redress for emotional and physical suffering is a well established, accepted practice in American law, and that the Congress has funded individual compensation programs for wrongful acts committed by the U.S. against both U.S. and foreign citizens. Supporters also point out that the prospect of substantial monetary compensation guarantees a serious discussion rather than "lip service" to the issue.

Many supporters also believe that the campaign for redress not only surfaces past wrongs, but current racism against Japanese Americans, who are just as often in 1981 as in 1905, 1924, and 1942, presumed to be foreigners by virtue of race. Japanese Americans who have never been to Japan are still asked when they came from Japan and are complimented on the quality of their English. They are also still sometimes blamed for Pearl Harbor, despite their proven loyalty at home and on the battlefields of Europe and the Pacific, where they died in great numbers in World War II.

Japanese Americans are also stereotyped as a successfully assimilated minority no longer subject to discrimination. Though Japanese Americans are among the most highly educated citizens in our country, theycontinue to earn less than their white counterparts. They have higher family incomes than many groups because they have proportionately more working wives than any group, including whites. And though some have achieved economic success, others, especially the elderly who lost everything during the internment, continue to experience poverty.

Redress supporters view the struggle for redress as a rejection of racial prejudice and stereotypes integral not only to the internment, but to the living history of Japanese Americans: a history of resistance to discrimination through labor organizing, challenges to the evacuation and internment, sacrifices on the battlefield, and sheer survival, as well as a history of victimization. They believe that as with any struggle for civil rights, it is a struggle for all Americans.

THE NEED FOR ACCURATE INFORMATION IN THE CLASSROOM:

I was pained but not surprised at my daughter's account of her teacher's lecture. If I was surprised at anything, it was the fact that much had been said about this tragic episode at all. I remember being told about "our" pilgrim forefathers from England, but hearing next to nothing about my forebears in America.

Seattle City Attorney Doug Jewett once remarked that he heard nothing about the internment until he got to law school. Regrettably, most Americans go through their entire academic careers without being taught about this sad but important chapter in American history.

I hope that high school teachers, charged with the responsibility of informing impressionable young minds and teaching them to think about the world they live in, will study the true history of our governments removal and incarceration of 120,000 innocent people, and for the sake of all Americans, teach others what they learn.

Foreign Language Study:
A Personal Glimpse of a Second Reality

by
Maureen Weissenrieder

The foreign language profession has always been proud of the very special role it plays in the teaching of global awareness. Most will agree that, by its very nature, second language study involves international dimensions and that the existence of second language requirements within academic programs helps to establish the concept of world understanding as a curricular priority. Yet, the relationship of second language study to the understanding of foreign culture is not necessarily an obvious one. It is difficult to believe that for some, the relationship of language to culture may be adequately symbolized by the image of verb paradigms neatly sandwiched between color photos of bullrings and Eiffel Towers. At a time when importance must be given to all things international, it might be well to restate how language and culture are interrelated and in what way foreign language instructors teach cultural understanding through their discipline.

Any student of linguistics has become acquainted with the so-called Whorfian hypothesis of language. In its strongest form, this hypothesis claims that the way a particular language organizes its words and grammar actually determines its cultural reality. Concepts become real as they are named. Perceptions of fundamental concepts such as time and space may be contained in word endings, while the grammar of the language may establish the roles of who-does-what-to-whom. In a weaker version, this hypothesis implies that language and reality are so interrelated that a given culture cannot be understood without the ability to speak and understand its language and that, conversely, a language cannot be used as a tool for communication if an adequate understanding of the culture has not been acquired. This relationship of language to the perception of reality is easily exemplified. In Mexican Spanish, the concepts of *güero* 'fair-complexioned', *ahora* 'now', and *macho* 'he-man' are not adequately expressed by their English glosses. Without further knowledge of Mexican reality--their racial characteristics and their notions of time and sex role--it becomes impossible to arrive at an understanding of what these lexical items really mean.

Although examples of the Whorfian hypothesis are legion, it is difficult to accept it in its strongest form. It is unlikely that we will in the near future prove the extent to which language influences or controls subjective thought and reality. Moreover, it is dangerous to make generalizations concerning the realities reflected in language. It would be spurious logic indeed to conclude offhand that Spanish speakers are an irresponsible lot because they can use constructions in which they "shift responsibility" linguistically. Thus, in the English construction, *I lost my books*, we conceive of the subject *I* as responsible for the books' disappearance.

In the corresponding Spanish construction, Se me perdieron los libros 'The books got lost on me', Spanish speakers seem to focus on the subject libros 'books' as the responsible element. Although there is no doubt a difference in the way this event is organized in Spanish and English, any further conclusion concerning the way it affects perception would be speculative.

If it is difficult to establish the degree of validity of the Whorfian hypothesis for native speakers of a language, it is even more difficult to do so for the second language learner. To what extent students of foreign language absorb cultural realities through language is not known. In many cases, it is clear that no transfer of reality is made. It is no surprise, for example, that the more daring student who learns how to bandy about imprecatives in the second tongue, reports that something is missing. (S)he may know exactly what (s)he is saying, but the memories and emotions that the native speaker associates with the same constructions are absent. In other words, if you want to swear in English, you must be able to conjure up the fear, shame, and anger of having had your mouth washed out with soap, or whatever other experiences you might have had, or the insult somehow loses impact to you as speaker. Unfortunately for the adult second language learner, important experiential and contextual elements of the second language are not present. Thus, as a producer of the second language, the student switches code without really switching realities.

Although the understanding of foreign culture through language study is limited in these ways, all is not lost. Successful language students learn early in their studies that words and phrases cannot be translated literally. To realize this linguistic fact, is, in essence, to recognize tacitly that people, objects, and events are organized differently in the second culture. As the student progresses to where (s)he can engage in limited conversation with natives or read the literature with relative ease, cultural notions become elucidated, not through gloss or translation, but through the linguistic and non-linguistic contexts in which they are found. Behavior, circumstance and the language itself turn out to be better translation aids than the best bilingual dictionary. In other words, as a processor of language, the student must learn cultural notions concomitantly with linguistic form, or (s)he will understand little.

Along with this limited perception of a second reality, there also comes a new social identity. That second language use helps integrate the student into the new culture is hardly surprising. Indeed all language serves to discriminate and classify its users into groups where one does or does not belong. This principle can be seen readily in the astonishing ability of native speakers to recognize within mere seconds, the sex, race, and social class of recorded voices. It further helps to explain why students cling so tenaciously to non-standard forms in their own tongue. To use "standard" language obviously is to disassociate oneself from the peer group whose identity is so clearly symbolized by set linguistic forms.

When students of language use the new tongue, they are in essence asking for admittance to the cultural group. Admittedly, they will automatically be stigmatized as outsiders, for their inevitable accent, no matter how slight, will be detected with incredible effortlessness. Nonetheless, they are much less foreigners than the individual who cannot identify through language at all.

Once granted conditional entrance into the group, the students view cultural realities at a very personal level. Without language, they are left looking in at the culture from the outside. With it, they gain participatory knowledge of cultural behavior. More importantly, they acquire empathy towards the new reality and cultural chauvinism diminishes.

Unfortunately, none of this comes without cost. In the process of learning a foreign language, students become painfully aware of how language relates to the comfort of belonging. Their linguistic security blankets are stripped away, as they are deprived, not only of their mode of communication, but of their sacred ties to group identity. It is of little wonder that there is some resistance to foreign language study. Complaints are normally directed against the tedium of grammatical formula and the time and effort spent on memorization. Given that formula and memorization are integral to many academic disciplines, one cannot help sense that underlying these complaints, there exists a more deep-rooted resistance, if not a xenophobic aversion, to the acceptance of another identity.

Sadly, foreign language educators are not always entirely successful in their goal of teaching cultural understanding through language. One readily understands that to teach the sum total of another's experience, and to have the student sympathize with that experience to the point that (s)he is willing to identify with it, is no less than a Herculean task. On the other hand, when we are successful, we give the student something that comes from no other academic discipline. Language study represents more than a finite list of linguistic and cultural facts, more than verb endings and bullrings, so to speak. Rather, it provides a new group identity and thus, offers the opportunity for admittance to and participation in a world perceived from a totally "foreign" point of view. Strangely enough, for those of us who have been here on the inside, it doesn't look so "foreign" anymore.

Conversational Spanish: A Step Towards Global Communication

by

Wanda J. McDaniel and John McLaughlin

During the 1960's, foreign language education was important. French, German, and Russian were emphasized for the country's technological advancement. Esperanto was taught as an attempt at global communication. The first influx of Cuban immigrants after the Castro takeover in 1959 caused Dade County and other areas in Florida to push towards bilingualism. In an idealistic move towards global communication, elementary schools across the country introduced Foreign Language in Elementary Schools (FLES) programs.

In the 70's, the foreign language education picture changed sharply. The United States became a nation of "language idiots" and FLES programs were eliminated. Foreign language enrollment in secondary schools dropped drastically as many colleges eliminated foreign language requirements for admission and for graduation. On the other hand, the United States population became more linguistically pluralistic. Mexicans, Cubans, Puerto Ricans, Indo-Chinese, and Arabic people entered the country in large groups and settled together in small pockets maintaining their first languages. Communication gaps grew large between language sub-cultures and the English speaking majority of the population and became an urgent problem.

This language communication gap is one of the major problems facing the U.S. in the 80's. Solutions to this problem are slowly appearing. Some areas of the country have become bilingual in the face of large concentrations of second-language speakers. Despite the cutbacks and austerity of "Reagonomics," the House has appropriated $87 million a year to stimulate foreign language programs in schools, colleges, and universities. Foreign language courses are beginning to take a more conversational approach rather than the traditional reading-writing approach. We at Roosevelt have experimented with a conversational approach which has helped to lessen some of the communication problems existing in our school.

Roosevelt is a school of between 400 and 500 students located in Allentown, Pennsylvania which serves a suburban population as well as a large city housing project located near the school. In a five year period, the Hispanic enrollment has increased from 11% to 30%. Much of the Hispanic population of the school is highly transitory.

The Hispanic population at Roosevelt ranges from new arrivals to those who have been in this country five or more years. The teaching staff is mainly monolingual with one bilingual English as a Second Language (ESL) specialist who works with the limited English students and also serves as the school translator. Students who are very limited in their English ability often spend a great deal of time in the English speaking classroom. They are unfamiliar with the new culture and uprooted from their native country. Their self-esteem, already low, becomes lower when they fail to achieve because of the language barrier. Language arts classes can become a nightmare for these students.

To try to resolve some of these problems, we designed an experimental conversational Spanish program for the 1979-80 school year. The program was administered to 124 students, including 20 Hispanic children, in five classes of fifth and sixth grades. The goal of the program was to teach students basic conversational Spanish. The overall objectives were to: a) teach basic communication skills in Spanish; b) reinforce language arts skills; c) give an overview of Hispanic cultures with special emphasis on the Puerto Rican culture, and, d) to build the self-esteem of the Hispanic students in the classes by creating an area where they could excel.

Each of the classes had two twenty minute time blocks of Spanish per week during their language arts classes. The classes were taught by the ESL specialist with the language arts teachers assisting and participating. The classes focused on conversation and vocabulary; students were not required to read or write anything.

Some of the following vocabulary units were covered: numbers, days, months, alphabet, clothing, colors, shapes, direction words, body parts, foods, and classroom objects. Basic conversation patterns which were introduced included, "What is your name?", "Where do you live?", "How old are you?", and "How many brothers and sisters do you have?" Hispanic culture was covered, especially around holidays, such as Puerto Rican Discovery Day, Christmas, and the Feast of the Three Kings.

Whenever possible, a comparative linguistic approach was used to compare English and Spanish. Students became familiar with the terms cognate and false cognate. They were also exposed to the similarities between Spanish and other romance languages as well as the differences in vocabulary and pronounciation of Spanish among the various Hispanic countries.

Student reaction to the program was evaluated in March of 1980. Interns from the Teacher Corps project between the Allentown School District and Lehigh University helped in the evaluation. Students gave personal data (name, age, grade, Spanish spoken or not spoken in the home) and answered three questions via a tape recorder. Small groups of four students, seated at various study areas in the library, were questioned orally by the interns. All answers were transcribed from the tapes by the intern.

On question one, the students were asked "What have you learned in the conversational Spanish course?" Many students simply responded "a lot of Spanish", but the following areas with % of respondents were remembered: numbers (86.4%), body parts (51.7%), colors (22%), conversations (38.1%), days (27.9%), months (28.9%), alphabet (9.3%), Christmas unit (1.7%). On question two, "Would you like the course to continue?" 96.6% said yes, 1.7% said no, and 1.7% were undecided. On the final question, "Why would you like the course to continue?" the answers fell into four categories: 3.3% had no response; 55.1% wanted the course to continue because they found the course enjoyable and liked learning Spanish; 6.9% wanted the course to continue because they planned to take Spanish in junior high school and felt that the course would give them a good jump; and, 34.7% wanted to learn Spanish so they could help others and communicate with other people who did not speak English.

That last response was very rewarding. Students also remarked that the course had made them aware of difficulties a student from another culture has in adjusting to the new language and culture. We felt that this was a tremendous success because we were able to foster cross-cultural communication solely by example. Some of the following responses from the evaluation made us feel that we had truly taken a step in the right direction: "I could speak to Spanish people." "I want to learn to communicate with everybody." "I can have more Spanish friends." "Because if some Spanish people come to school and the kids don't know English you can teach them and they can teach the other kids Spanish."

The Spanish speaking students in the class became leaders, even those who were usually withdrawn and did not participate. For once they knew more than the other students in the class. They had a chance to shine for at least part of their language arts program. English speaking students became aware of how difficult and intricate it was to learn a new language. The conversational Spanish program fostered good feelings and took a large step in the direction of the true meaning of education in a pluralistic setting--communication and acceptance.

The conversational foreign language program worked at Roosevelt. The program was later expanded into two in-service programs: Conversational Spanish for teachers and Conversational Spanish for aides and supportive staff. It took our school one small step closer to global communication.

Not Without Hope

On Reading Edwin O. Reischauer's TOWARD THE 21ST CENTURY: EDUCATION FOR A CHANGING WORLD (1973, Alfred Knopf, New York)

by
John Moss

This book is a call for a new revolutionary approach to education. It comes from one of America's most profound thinkers. Dr. Reischauer, former United States Ambassador to Japan and University Professor at Harvard, is the son of Presbyterian missionaries to Japan. He was born in Tokyo and lived there for 17 years as a boy. This unique bi-cultural experience led to a concern to awaken Americans to the importance of East Asia. Providentially, he is gifted with a brilliant mind, a knack for teaching and an all-embracing concern for humanity.

Two-thirds of this book is preparation for the vital educational reforms he envisages. Reischauer challenges us to face realistically the tremendous problems of the present--problems that, if left unchecked, will surely become unmanageable crisis situations in the 21st century, 30 to 60 years from now.

The greatest threat to mankind is not a military one. It is the North-South problem. Two-thirds of the world's people in the less developed nations are awakening to their right to a decent standard of living. But the economic gap between them and the richer nations is actually widening. The problem is multiplied by rapid population growth in the less developed countries. Given the world's limited energy resources, we have the formula for an explosive crisis of tremendous proportions.

Present aid programs are very limited and are tied to self-interest rather than the real needs of the very poor. Increased trade must become more important than aid. But that means richer countries must be ready to open their markets for products from less developed nations. They must be prepared to share the available resources of the earth. Such openness can come only when we awaken to a sense of the oneness of mankind.

The development of a global community far beyond our present fragmented state of affairs will become absolutely essential for survival. But such a world community will require a recognition of shared interests, a sense of common human identity and skillful management of cooperative enterprises. (p.83)

Reischauer points to some hopeful international groupings that he calls "way stations on the road to global community." (p. 91) The first is the "Triangular Community" composed of the highly industrialized nations of the free world: Western Europe, North America, Japan and Australia. These nations already have close economic and intellectual ties and deeply shared interests. With the inclusion of Japan, this grouping has become trans-cultural and trans-racial. This plurality within community gives promise of expanding such relationships with other countries regardless of racial or cultural differences.

The second natural grouping is the community of industrialized Communist nations, and the third grouping includes the less developed nations of the third world.

Reischauer's vision is one in which these three great trans-regional groupings will gradually cross lines more and more with other groupings, drawing the world slowly together into one great triangle of humanity. (p. 145) They would discover shared interests and become interdependent--needing each other and respecting each other's humanity.

The odds for this happening may not be great. The hardest part, according to Reischauer, will be the integration of the less developed nations. They are made up of extremely diverse racial and cultural backgrounds. To the people in the more developed nations, they seem to be living in an altogether different world. Mutual understanding and respect for pluralism is lacking.

Even between Japan and the United States recent troubles illustrate the difficulties of overcoming distrust across racial and cultural barriers. The United States had promised consultations with Japan on China matters, but we failed to notify them of developments until repproachment was achieved. The Japanese naturally wonder if America really considers them as equal partners. How greatly magnified these troubles would be when we are seeking to develop a relationship of trust and mutual benefit with nations whose people seem to us to be living in another world!

Here is where educational reform comes in. The key to world community is a sense of shared interests and common identity among all peoples. Education must be geared to meet this challenge.

One facet of the need is to train more experts in non-military foreign affairs for strengthening global community relationships in government service, mass media, and business, and for teaching and cultural exchanges. In American colleges and universities there should be centers of research and training for every average-size nation, and for each grouping of very small nations. At present, there is very little opportunity to do specialized study of India, Arab countries, Eastern Europe, Africa, and Latin America. The training of experts should naturally include intensive language study. American diplomats should know well the languages of the countries where they serve. The literature of other nations heretofore neglected should be made available to a wide range of readers by translation into English. At the undergraduate level, colleges should offer a major in the study of a different cultural area, encouraging each student to become acquainted with at least one nation of the less familiar parts of the world.

An even greater task will be at the elementary and secondary education levels. We must inspire our whole population with "an emotional awareness of shared interests and common identity as human beings," with all other peoples. (p. 165) This should begin with first graders in primary schools. Without losing our national identity or loyalty to our country's values, we must think more in terms of "we human beings." (p. 165) Too much of past and present teaching in history and geography classes has unconsciously emphasized our "superior" cultural achievements. Or we have stressed the differences between peoples. Emotionally our children feel that people of other ethnic groups or cultures are too different from us to be in the same "we" group. Reischauer calls this the "parochial approach" to education in America. (p. 179) His specific recommendations are:

1. Make a conscious effort to get away from our own nation and its culture as the almost exclusive focus of education. (p. 181)

2. Include the precious values of all humanity and learn from the totality of human experience. (p. 182)

3. Avoid the underlying assumption of one's own nation as a "chosen people." (p. 182)

4. Studies of human culture should be made from a comparative approach with an openness to learn values from others. (p. 185)

5. "All human achievements should be regarded as the common legacy of all men." (p. 187)

6. Language study should be introduced at an early age. (p. 190)

If there is a way to a world community with peace and justice surely this reform in education is a necessary step to be taken without delay. Will we have the wisdom, humility and foresignt to grasp the simple truth that we will all either sink or swim together?

What impressed me about Reischauer's challenge is that it is aimed at you and me--ordinary citizens sharing together in this task of being reformed and of changing our approach in guiding our children into the 21st century. In education, what the little people do is what will count. Our children are the key to the future. Only we can have a significant influence on them.

Effective Courses on Nonviolent Alternatives

by
Gene Sharp

Interest in courses on nonviolent alternatives has grown in response to the increasingly apparent dangers of violence and to the application of nonviolent struggle in recent and current conflicts. In my experience in such courses, attention is needed in advance to the focus of subject matter, selection of books and other educational aids, and educational methods.

The focus on nonviolent action, or nonviolent struggle, as distinct from pacifism or religious nonviolence, is in most cases the wisest choice. It is socially far more significant and relevant to current and future problems. It avoids the temptation to use the classroom to inculcate personal beliefs, or the opportunity for accusations that one does so. Nonviolent struggle and forms of conflict are genuinely relevant to a great variety of standard courses and subject matter now offered in schools and colleges.

For introductory courses, one can take any one of four main approaches to the subject: (1) examine the basic characteristics of nonviolent struggle, its theory of power, history, basic qualities, methods, dynamics in struggle, and the way it "works;" (2) explore several different particular conflicts in which people have used nonviolent struggle, by reading descriptive historical accounts, and then comparing them; (3) study in greater depth several campaigns in a particular country, with the strategy and thought associated with them, and with attention to the leader or leaders of the general movement, such as Mohandas K. Gandhi or Dr. Martin Luther King, Jr.; and (4) work on a current and future problem area--such as racism, economic oppression, internal takeovers, and foreign invasions--and on the basis of relevant past cases, the nature of the problem, the type of opponent, the resources and potential for action of both the opponent and the group affected by the grievance or problem, explore the capacities and refined potential of nonviolent struggle for correcting the problem. Each of these approaches to subject matter has its own merit and usefulness when applied well, and when it is selected to meet the interests and needs of the students.

The selection of reading material of the most appropriate type and highest quality available, and of supplementary aids such as films, recordings, film strips and the like is highly important. It is highly important to avoid literature which is simplistic, doctrinally oriented, or gushingly uncritical of the movements or leaders. Some good literature is now available; at the same time, serious gaps still exist in the literature for educational uses. These are partly in the process of being corrected by books that are now in preparation, but major resources are needed for the development of new educational resources.

The educational approach and methods used in these courses are highly important, perhaps because of the subject matter even more so than in other courses. Student responsibility and participation are highly important. That means responsibility for studying, questioning, challenging, discussing, researching, writing and other specific tasks. For the person leading the course, a role of facilitator, provoker, challenger, and listener are usually highly important. Lectures need to be restricted to topics on which there is no available literature. Both spoon-feeding and efforts to implant the "truth" in the minds and hearts of students must be rejected. All efforts to focus on conversion to the "right" belief and to address every problem in terms of moral choice or judgement must be avoided. The central focus on the effort to understand, to think, and to analyze is essential. These are not tasks with which students are always comfortable, or even all "teachers," but they are central to education and to the capacity to evaluate nonviolent alternatives. For those who go on to further study, research, or practice in the field those qualities are essential.

Because of widespread misconceptions of what nonviolent alternatives are, and their confusion with very different behavior, it will be necessary in most cases to make clear what the course is and is not about. Although nonviolent struggle has a vast history in diverse circumstances and parts of the world, it is often regarded as unreal if not impossible. Therefore, accurate descriptive accounts of what happened in nonviolent struggles are important. Books which do this, and as supplements films of good quality, are therefore essential. This type of behavior does not fit current preconceptions of what is possible, and of the nature of human beings. Once understood, therefore, the subject matter itself is likely to arouse considerable student curiosity and raise many provocative questions which may lead the students to undertake their own explorations.

Students seem to be particularly intrigued by three topics: (1) the theory of power upon which nonviolent action rests (that the power of all governments is in fact dependent upon the obedience and cooperation of people); (2) the historical record of past nonviolent struggles (that it has been widely used, defeated Nazis, and destroyed dictatorships); and (3) that nonviolent sanctions can be powerful, withstand repression and use it to their advantage by "political jiu-jitsu," and even coerce.

Generally, students in various courses in different institutions have responded with significantly increased respect for the potential of nonviolent alternatives, with new insights into current events, and openness to consideration of nonviolent options in conflicts, ranging from personal to international ones. Some have pursued further study and work in this field.

Books on Nonviolent Action by Gene Sharp

THE POLITICS OF NONVIOLENT ACTION (hardback in one volume). Boston: Porter Sargent Publisher, 1973. Also in three paperback volumes: One: POWER AND STRUGGLE, Two: THE METHODS OF NONVIOLENT ACTION, and Three: THE DYNAMICS OF NONVIOLENT ACTION.

EXPLORING NONVIOLENT ALTERNATIVES. Boston: Porter Sargent Publisher, 1970.

GANDHI AS A POLITICAL STRATEGIST. Boston: Porter Sargent Publishers, 1979, hardback and paperback.

SOCIAL POWER AND POLITICAL FREEDOM. Boston: Porter Sargent Publishers, 1980, hardback and paperback.

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